

BISEXUALITY: DISCUSSING THE MYTHS OF BETWIXT AND BETWEEN

HOMEROOTIC JEWISH POETRY IN MEDIEVAL SPAIN

LESBIAN, GAY & BISEXUAL SPECIAL ISSUE



HOMOCORE: PUNKS AND FAGS COME TOGETHER IN STYLE

THE MCGILL DAILY

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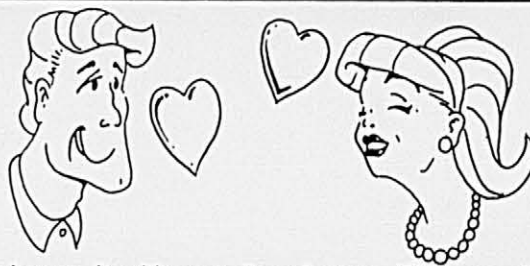
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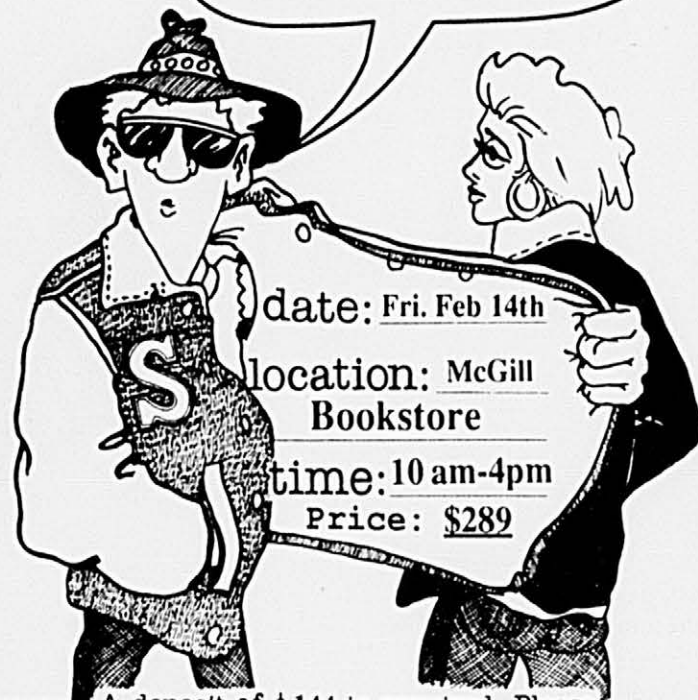
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Anglicans show their stuff

Institutionalised homophobia has once again reared its moralistic head.

A small town north of Toronto has been riveted this week to the "church trial" of James Ferry, an Anglican priest. Ferry requested an appeal in Bishop's Court after he was fired for not ending a relationship with another man. (Incidentally, Ferry's relationship crumbled under the intense publicity the case has garnered.)

Although officially the case is to discuss Ferry's insubordination, the undercurrent is the Anglican church's refusal to value gay and straight priests equally. Anglicans tolerate gay, lesbian and bisexual clergy as long as they remain celibate.

Meanwhile, heterosexual priests can not only pursue loving relationships, but marry. In denying this right to homosexuals, the church is effectively stripping away a major component of the gay identity. It is a futile attempt to pretend that gay, lesbian and bisexual clergy actually don't exist.

While any organized religion has the right to set its own rules, everyone must be playing the same game. The official situation in the Catholic Church is an example — no sex for anyone. (We're not denying that homophobia exists, it's just that the Catholics hide it better and they're too busy keeping women out of the pulpit.)

But, the Anglicans can't have it both ways. To take advantage of the exceptional ability and compassion of Rev. Ferry, then turn around and deny him his right to love is blatant discrimination.

So as we see it, the Anglican church has two choices.

One, change the rules to allow for the full life experience that gays, lesbians and bisexuals deserve.

Or, forcibly divorce all married priests — That was the original purpose of ol' King Henry VIII's religion, anyways.

Chris Wood

Peter Clibbon
Kate Stewart

Diversity key for queers

Recently, a friend and I were quibbling over the topic of gay, lesbian and bisexual visibility in the media. I said I was "sick of seeing the same image of queens and dykes on bikes in every newspaper photo of your typical gay pride parade." In vain, I attempted to explain my statement.

"Oppressor!" he screamed. "You just have a problem with queens and dykes on bikes!"

In fact, my problem lies not with members of our community, but with the way the media and society perceive us.

Very rarely have I seen a photo of a father marching with his lesbian daughter, or a member of a gay sports team proudly holding a victory cup.

Yes, drag queens and dykes on bikes are part of our community. In many ways they founded it and lead the way to greater acceptance. But what about the others behind the scenes? Why don't we ever see the community as a whole?

The co-ordinators of the LGB supplement want this special edition of the *Daily* to fill in a few of the empty spaces.

No issue has affected us as deeply, or transformed our culture so completely as HIV. But at the same time, it has created bonds that have united the community. Jamie Marois of CKUT's *Queer Corps* has contributed two pieces on the omnipresent reality of AIDS. No special issue could be complete without AIDS coverage.

Oppression from within the community has finally been "outed." Bisexuals and lesbians are making their presence heard — and people are listening. Rebecca Levi investigates how this new discourse has given rise to hard questions of semantics and symbolism.

Arguably, the most important role of this special issue is addressing the needs of those new to our community. Coming-out is rough, especially in this age of renewed conservatism. I have a mental image of students sneaking this issue home and reading it while the apartment is empty. Just picking up a copy of this paper can be the biggest step for many people in their sexual liberation.

If you are on your way out of the closet, read lesbian coming-out stories. Closets are for skeletons. The queer community needs YOU!

Dixie will Deelight! Let her save your sex life. It's about time we saw a queer version of that staple of heterosexuality — the advice column.

Trip out to Newfoundland with Kenneth Sooley, then down to New York for the Gay Games. If homesickness sets in, tour Montréal's bar scene with Sister Fister and Rusty Rosebud.

Of course, we all know queers are artistically adept — so throw in a couple features on the music, drama and literary scenes.

For the hopelessly misguided, Jonathan Carpenter dispels the myth that we're a bunch of depressed, unproductive citizens.

It's obvious where the mainstream media went wrong. They just can't find us. We're Jewish, Catholic, Muslim and Buddhist. Some of us wear short hair, but just as many are rife with the stuff.

I've met gay cops, lesbian teachers, engineers and a bisexual priest. Sometimes we have a separate culture, but that does not detract from our personal identities.

If the basis of a community is dialogue, respect and diversity, then lesbian, gays and bisexuals have much to be proud of.

— Chris Wood, issue co-coordinator

LESBIAN, GAY & BISEXUAL SPECIAL ISSUE

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CONTRIBUTORS

Gay Village a nice place to visit

by Peter Clibbon

Ste. Catherine Street begins in the working-class neighbourhoods near the Olympic stadium, cuts through the downtown core and then stretches out to the comfortable rowhouses of Westmount.

But as it crosses Papineau from the east, something begins to change. Men are holding hands, gay bars and porn cinemas spring out of shopfronts, and leather-clad people saunter in and out of saunas.

This is the Gay Village, a community of several thousand, free of many of the taboos of straight society. Many gays and lesbians see the Village as the focal point of Québec's queer community.

Montréal's gay community found its present home in the east-end after city hall forced gay businesses to relocate out of the central core. In the '50s, Montréal's notoriously right-wing mayor Jean Drapeau campaigned on a platform of ending corruption and cleaning up "seedy" establishments promoting gambling, the sex trade and drugs. When elected, Drapeau used constant police harassment to force the gay community east.

RECENTLY, THE VILLAGE has come under fire for its stalwart isolationism and the increasingly commanding role played by bars in the community. Rifts between lesbians and gays, francophones and

anglophones, have amplified over the last several years.

Nicolas Jenkins, editor of the Montréal gay and lesbian 'zine *Fuzzbox*, said the community is too male-orientated and a ghetto mentality prevails.

"I don't like the Gay Village," said Jenkins. "Fine, we're all homos, but I really have little in common with the community. I think it's much better to be integrated rather than ghettoized."

The divisions came to a head last year at the annual gay pride march, and during protests against a number of police attacks on lesbians and gays in Montréal. Many were disappointed with the authoritarian process used to organize the parade, the lack of an innovative theme and the big money fronted by the bars.

"In other cities, these pride marches have a point behind them, like AIDS awareness for example," said Roger Saunders, a member of Queer Nation Rose. "Here it's just the businesses and bars sponsoring floats with (often straight) strippers all oiled up dancing on them."

Jenkins said would-be participants in the march needed to get permission from parade organizers, which effectively controlled who could appear in the parade. According to Saunders, women's organizations were excluded.

Many also complained that the parade served no purpose because it didn't venture out of the Village. Two alternative parades were organized that marched through the downtown centre.

"Nothing is gained in a gay pride parade except we see ourselves march through our own neighbourhood," said Saunders. "People have to notice us."

Language has been another source of tension in the community.

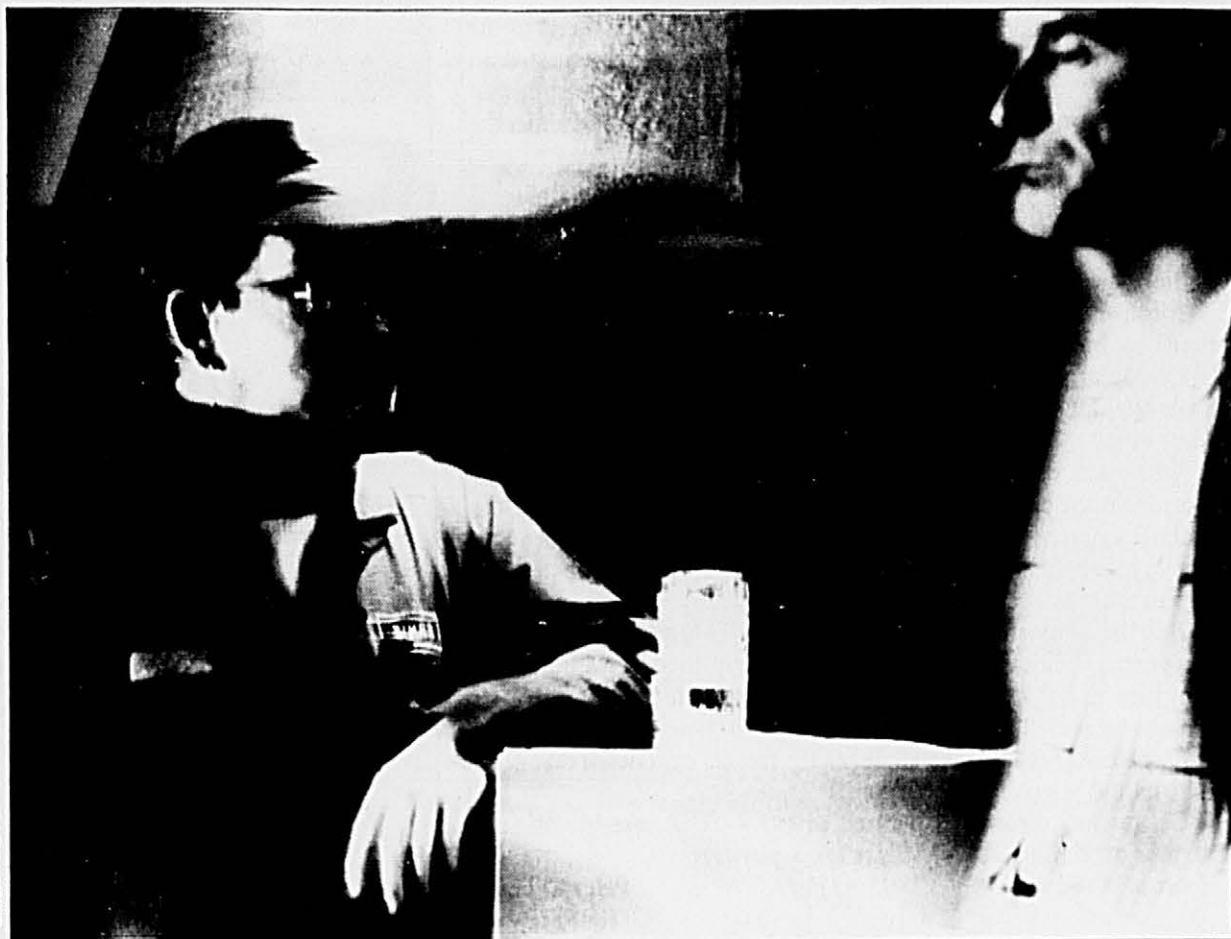
Several new groups sprang up in response to increasingly common incidents of homophobic violence (including by the police), including Queer Nation Rose and Lesbians and Gays against Violence.

But both groups were largely made up of anglophones and were

not well received in the predominantly francophone Village.

In the end, both were refused permanent use of space in the gay and lesbian community centre, which chose to remain "out of politics".

"Nobody is really organized in Montréal. Gays and lesbians here are very docile in comparison with other big cities," said Saunders.



DAILY PHOTO: TONY REVORY

No justice in the ivory tower

by Carellin Brooks

In a 1987 random sample of gay and lesbian students and staff at the University of Illinois, 91 per cent feared the label lesbian or gay and 88 per cent were afraid being out would affect their chances for advancement on campus.

Rutgers University's 1989 report, "In Every Classroom" found that half of the lesbian or gay respondents on campus had been verbally harassed because of their sexual orientation. There were 44 cases of physical harassment for the same reasons.

On Canadian campuses, as in the U.S., what's surprising is not the extent of campus homophobia but how little has changed since it was explicitly recognised as a problem.

Homophobia is an integral part of socialisation for people growing up in Western society. But what continually surprises and dismays lesbians, gays and bisexuals is the way in which, in the one institution held up as a model of free speech and critical thinking, homophobic assumptions, oversights and attacks go unnoticed and unchallenged.

If lesbian, bisexual and gay students and staff can't hope for justice in the ivory tower of university life, then our chances on the outside are bleak indeed.

In every one of our classes, in each department of the university, lesbians, bisexuals and gays encounter prejudices

that negate our wholeness as people.

It happens in language class, when a student giving a presentation makes a remark about Valentine's Day being about love between men and women.

It happens in psychology class, where the professor's examples of student interaction always focus on a male and a female and the unspoken current of sexual possibility between them.

It happens in women's studies classes, where radical feminism's "most extreme form" is simply stated to be "lesbianism" — with no articulation of how that is only one of many forms of lesbianism.

It happens in feminist classes where bisexuality and transgenderism are never acknowledged or mentioned, even in the context of lesbian and gay discussions.

It happens in and out of class to thousands of us, every single day.

Why don't we say anything, you ask? Why don't we stick up our hands, raise an objection, enlighten the class, lambast the professor or the students? Maybe it's because we're afraid — of singling ourselves out, of becoming easy targets for worse manifestations of homophobia.

We don't want professors to look at us differently, to mark our papers knowing we've criticised them, to pass us over for professor-recommended jobs and awards because we have a reputation for being difficult.

Maybe, most of all, it's because we resent being the only ones who hear it, who know

we're being excluded. We resent taking the responsibility for everyone else's homophobia, and we know that when we do say something, we take the risk of being called oversensitive or overbearing, sneered at, or asked (as I once was) just how heterosexuals can appropriately satirize homosexuality.

When it comes right down to it, we can't enlighten everybody alone. Why don't you step in?

Recommendations for professors and students:

- Don't assume that all your students/teachers/peers are heterosexual. When bringing up examples in class, consciously use non-gender-specific terms or alternate heterosexual with homosexual cases (for example, "her lover" instead of "her boyfriend", or "two men are on a date" instead of "a man and woman are on a date").

- Challenge heterosexism where you see it. If gays, lesbians and bisexuals are being ignored or reduced to blanket labels in curricula or discussions, ask why. (It's easier for heterosexuals to do this, because they run less of a risk of violence or discrimination as a result.)

- Examine your own perceptions, fears and beliefs about lesbianism, bisexuality and homosexuality. If you've made homophobic remarks in the past, you may have homosexual or bisexual friends who are afraid to come out to you. Create a supportive environment for them to do so.

- In conversation, acknowledge the existence of gays, lesbians and bisexuals. Ask a new acquaintance if s/he has a boyfriend or girlfriend rather than restricting your question to one gender. When someone mentions they're going on a date, ask what the man or woman they're going with is like.

- Educate yourself. Don't expect the only lesbian, bisexual or gay professor or student you know to represent all others. Recognize the multiple oppressions of differently-abled gays and of lesbians and gays of colour. Remember that lesbians and gay

men can be mothers and fathers (both biological and adoptive) and that they are as diverse in their political opinions, religious beliefs, life choices and sexual preferences as heterosexuals are.

WHY DON'T WE STICK UP OUR HANDS, RAISE AN OBJECTION, ENLIGHTEN THE CLASS, LAMBAST THE PROFESSOR OR THE STUDENTS?

Queer Preston Manning heads homocore

by Peter Bird

As we continue to negotiate the meaning of a queer identity, attention has come to focus on what those outside of the community call 'superficials,' namely clothes and music. How exactly do queer grrrls and boyz dress? What music(s) do they party to?

It has come down to a question of style. "Style?" you ask. Yes, style! "Style is political, of course," says Lisa Jones in a recent *Village Voice* column, "It's about danger and choices, who is made family and who is made slave."

For any marginalised, oppressed, disenfranchised group (call it what you will), which lacks access to the traditional means of artistic production, self stylin' "became the canvas of

1990 witnessed the emergence of a "Queer Nation," a diverse group of sexual outlaws committed to fighting homophobia and sex intolerance in general. As the group expanded, emerged elsewhere, and evolved, it came under increasing scrutiny.

Some members of the homo community accused the group of elitism, since it was comprised of mainly white middle class gays, especially those of the male gender. Inevitably, the term 'queer' was considered synonymous with white gay boyz, effectively effacing the heterogeneity of sexual deviancy.



our cultural yearning," says Jones.

Even bell hooks alludes to the power of style when she states in *Yearning*: "Aesthetics then is more than a philosophy or theory of art and beauty; it is a way of inhabiting space, a particular location, a way of looking and becoming."

Unfortunately, the queer style has become rather oppressive, perhaps even dictatorial.

Grrrls and boyz alike don short hair and ball caps; boots, bombers, and attitude.

Tattoos and piercings have become *de rigueur*, symbols of the

reclamation of our bodies in the era of AIDS and limited reproductive options.

What about music? Well, there is dance music...and then there is dance music. You can choose your groove, 120 bpm or 118. You can shake your thang to the voice of a 200 pound soul diva, or to the image of an emaciated parody of woman, lip-synching to the self-same wailer.

Ooh! The diversity of it all. Are we sure there isn't a queer Preston Manning at the helm of all this?

Punk: dried wood and leather pants

Recently however, more and more dissident voices have made themselves heard. Punk is among them. Although punks and queers appear to be a relatively new alliance, it is in fact a relationship with some history. G.B. Jones (dyke division) and Bruce LaBruce (fag division) for the *New Lavender Panthers* investigate this tenuous relationship in their 'zine *J.D.'s*. They eroticize punk and mess-up queers.

HC, or hardcore, is where it's at. Is HC any less queer than punk? I think not. Consider the average show: guys in T-shirts, shorts, and boots stomping around the pit. Eventually things heat up and they're forced (please!) to remove said shirts. They knock each other down, and some conveniently fall on top of the prostrate individuals. They help each other up (how considerate), and laugh. If this isn't queer, I don't know what is.

Unfortunately, except for a few, dare I say "butch" HC grrrls, the women are relegated to the periphery. Not to worry, while the boyz are busy bonding, the grrrls have left with one another.

Also, women are increasingly taking to the stage and controlling the meaning of the event. Consider the *Luna Chicks* and *Cycle Sluts from Hell* — these women own more leather than the local contingent of *Dykes on Bykes*. And how about the ironically named *Breeders*. Consider *Bongwater* and their fab album, "The Power of Pussy." The list is ever expanding.

"What about the music?" you ask. What about it? This article is about style, punk, and queers. Now is my chance to read some of the more popular bands. In the tradition of that seminal, postmodern, mainstream mag *Sassy*, I want to submit my own "Queer Cute Band Alert." (Yes, I said "SASSY!")

SUPERCHUNK — Tien Lee was right on in her *Daily* review, but she forgot to mention how cute the lead singer is. Mac McCaughan is fine, a pseudo brat-packer with a guitar. As for Laura, the bassist, very hot! (for all the HC dykes out there.)

SOUNDGARDEN — Chris Cornell is IT! We're talkin' *Red Hot Chili Pepper* bod, unfortunately lacking tattoos. Luckily, he doesn't own any shirts.

NIRVANA — Kurt Cobain wore a dress on MTV, kissed the bassist on SNL, performed at a pro-choice rally in LA. He's the scruffy, P.C., angst ridden rocker we all want a piece of.

BUFFALO TOM — They're three, young, cute, hip boyz. Unfortunately I passed out before they took the stage last summer, but they're damn hot in photos, and the album is way cool.

daily français: Natasha Blanchet-Cohen
photo editor: Katerina Cizek
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layout and design co-ordinators: —

co-ordinating editor: Alex Roslin
co-ordinating news editor: Peter Clibbon
news editors: Kristen Hutchinson, Fiona McCaw, Dave Ley

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Editorial Offices: 3480 McTavish, room B-03 Montréal, Québec H3A 1X9
telephone (514) 398-6784
Business and Advertising Office: 3480 McTavish, room B-17 Montréal, Québec H3A 1X9

Daily fax: (514) 398-8318

business manager: Marian Schrier
telephone (514) 398-6790
advertising managers: Boris Shedov, Olga Kontozissi
telephone (514) 398-6791
advertising layout and design: Rob Costain

Would that I could suck his Pomegranates!



"The moon is shamed when it sees the light of his cheeks, and the sun sets in his face. His breast is like golden pomegranates fastened with silver: would that I could suck his pomegranates!"

These lines by Solomon Ibn Gabirol (born ca. 1021) represent a flourishing tradition of homoerotic love poetry written by Jews in Islamic Spain during the Middle Ages. While much of the Jewish religious and scholarly establishment continues to deny the importance of gays and lesbians in Jewish history, recent scholarship is unearthing an important homosexual presence in our culture.

by Daron Westman

For much of Jewish history, it was customary to deny that homosexuality even existed among Jews. Of course, the Torah forbids gay sexual activity, but this is seen as a distinctly non-Jewish practice.

And the rare worry-wort, like Judah ha-Nasi (2nd-3rd Century C.E.), who went so far as to forbid two bachelors to sleep together under the same blanket for fear they would have sex, was seen as overwrought by other religious authorities. R. Judah's prohibition (Kiddushin 82a) was over-ruled by most subsequent rabbis, who believed that sharing a blanket would be safe provided the two men were both Jews, since Jewish men would never do such a thing.

Joseph Caro's *Shulhan Arukh* (1488-1575), the most influential codification of Jewish law, fails to prohibit homosexuality — not because gay sexuality was acceptable to him, but because, like many rabbis, he wanted to believe that homosexuality was non-existent among Jews.

In this he was following the Rambam (1135-1204), who asserted that "Jews are not suspect to practice homosexuality." Similarly, the Bayit Hadash (1561-1640) insisted that "such lewdness is unheard of" among Jews.

Nevertheless, long before the modern renaissance of gay synagogues and lesbian rabbis, there were at various times in Jewish history important flowerings of gay art and culture.

This is particularly true of the parts of the Medieval Jewish world under Islamic control, as these territories were often more cosmopolitan and in some ways less sexually-repressive.

For example, Hebrew *sevi* poetry, so named because the beloved boy in these verses is often compared to a gazelle (or a fawn)

flourished for generations in the Islamic world, feeding and being fed by Arabic, Persian and Greek traditions of pederastic poetry.

This genre reached its zenith in Medieval Spain, where its practitioners included some of the most famous poets of the Hebrew language: Samuel Ibn Nagrillah (993-1056), Moses Ibn Ezra (ca. 1055-1135), Judah ha-Levi (1075-1141), and Abraham Ibn Ezra (1092-1167). Many of these poets were also important scholars and religious figures, like Yosef Ibn Saddiq (1075-1149), the dayyan of Cordoba and author of the *'Olam Qatan*.

As the pioneering work of Hayyim Schirmann and Norman Roth has shown, the lines quoted above from Ibn Gabirol are typical of this poetry. The beloved addressed in the poems is invariably a young boy, usually Jewish, but sometimes also Moslem or Christian. The sexual acts described do not seem to go beyond kissing and fellatio, unlike some Arabic poetry of the time, which also eulogized sodomy in frank and graphic terms.

Many of its motifs and images — the cruel boy, the unfaithful boy, the reluctant boy, the boy who loses his beauty as he grows body hair — are borrowed from other traditions of pederastic love poetry, both contemporary and earlier. But these images are often adapted in new and unusual ways. For example, Samuel Ibn Nagrillah combines the common Arabic motif of the attractiveness of a boy's lisp with the Hebrew fondness for word-play:

*He meant to say "bad" (ra') and said to me "touch" (ga');
I touched him as his tongue declared.
He desired to say "go" (surah) and said "belly" (sugah);
I hastened to his belly, fenced with roses.*

As is common with other forms of Hebrew poetry, many of the words and images are borrowed from Biblical literature. One of the earliest *sevi* poems, written by Yishaq ben Mar-Saul (11th Century), uses vocabulary from the Song of Songs to compare the beloved to the beautiful men of Jewish tradition:

*Like Joseph in his form,
like Adoniah his hair.
Lovely of eyes like David,
he has slain me like Uriah.*

A poem by Ibn Gabirol turns this same idea of the beauty that kills into an image of martyrdom:

*His cheeks are like
white marble,
and ruddy, anointed
with the blood of lovers.*

*The fruit of his lips
are like swords
and his eyes like
arrows to the heart.*

As unbelievable as it sounds, modern Jewish critics try to continue the rabbis' denial of this gay presence in Jewish history.

We are told that this poetry is allegorical rather than literal; that the poems are conventional rather than heart-felt; and that the poets really were writing about their love for women but pretended to be in love with boys because it was somehow more socially acceptable. The desperation of this last argument reveals the idiocy of the whole industry of denial.

This flowering of Jewish gay poetry was probably only possible because Medieval Islamic culture was more cosmopolitan and in many ways more tolerant than the Christian or Jewish communities of the time. It therefore seems only fitting to end with a poem from one of Spain's Arab poets, Abu Nuwas.

This poem includes a number of Hebrew words, and tells of the poet's love for a Christian boy. The poem is also damn good fun:

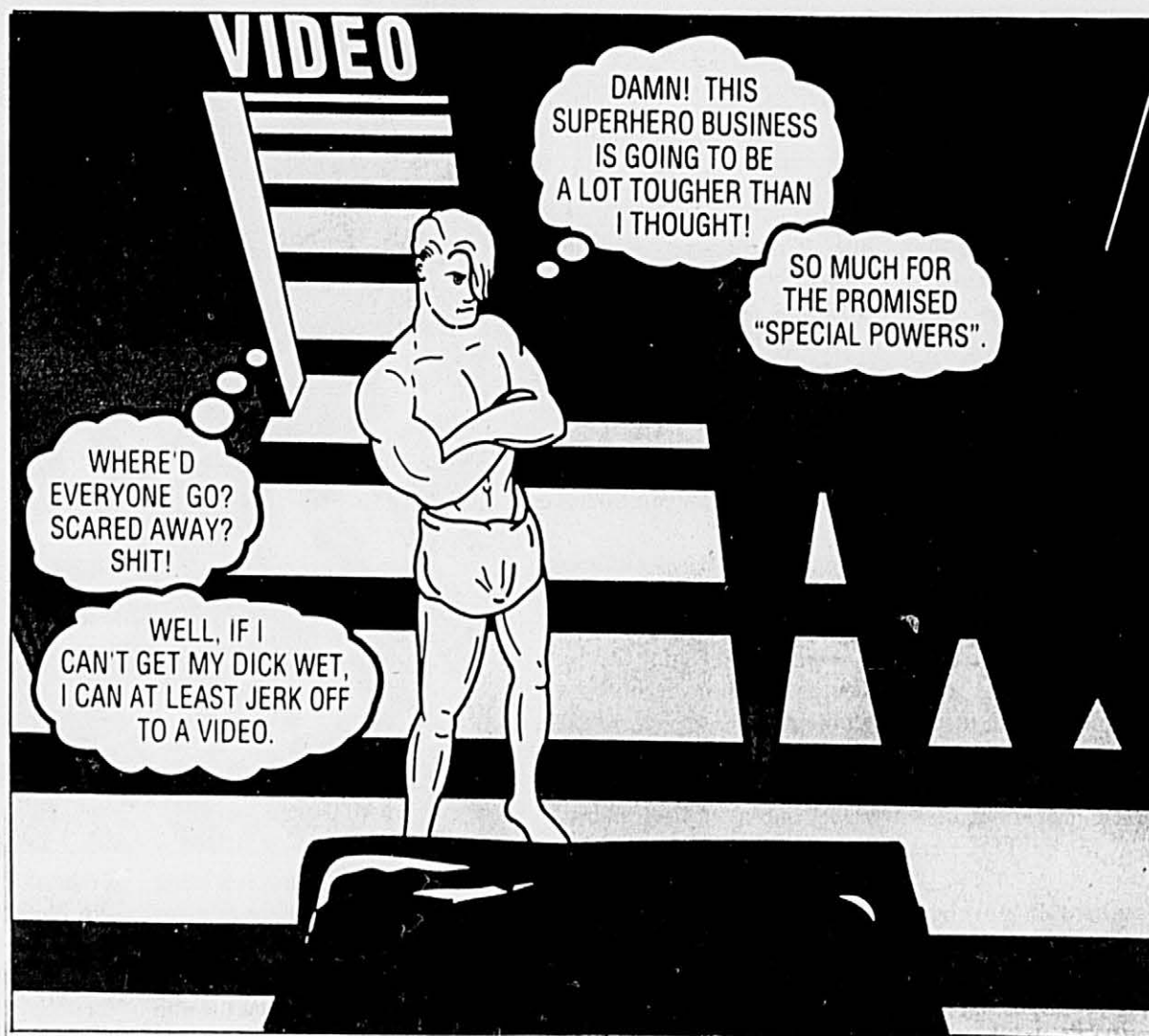
*I visited his bed just
before morning, when dawn
had been announced
by the sound of gongs.*

*He said, "Who is it?"
I said: "The priest
has come to visit;
your monastery must have
the ministrations of priests."*

DISTINCTLY SERO-POSITIVE: HAVING FUN WITH AIDS

Diseased Pariah News is a fanzine with an attitude.

This sassy and slick San Francisco 'zine makes no apologies for being gay, promoting safe sex, slamming the politically uptight and definitely no apologies for living with HIV/AIDS.



BY JAMIE MAROIS

Editors and contributors to DPN do not fit the mold of people with AIDS, as seen in the straight media. There are no blacked out faces, no distorted voices, and definitely no Kimberly Bergalis or Ryan Whites (and not just because they're dead already.)

Instead, the quarterly is written by and for people with the HIV virus.

One editor described the 'zine as "a forum for infected people to share their thoughts, feelings, art, writing, and brownie recipes in an atmosphere free of teddy bears, magic rocks, and sero-negative guilt."

DPN reflects the unique attitudes about death held by many people living with AIDS. By the third issue of the magazine, there was a problem at the 'zine. One of their editors had died. In response, DPN published an article entitled "Damn! One of our editors is

a lot of misery and do the honourable thing, shoot yourself in the head," wrote DPN in their dedication to Mr. X.

An ongoing feature are testimonies such as "How I got AIDS," written by ex-porn star, Scott O'Hara. It is a brilliant deconstruction of the gay porn industry coupled with a history of gay sex.

O'Hara describes an encounter with Dennis (a cucumber); "Perhaps this is not what my mother had in mind when she said that veggies were good for me, but it might have something to do with Ms. Browning's elegant phrase 'vegetable love.'"

DPN teaches readers about a "Lube for all reasons" and reminds them that "All that is latex is not a condom."

The 'zine describes how to use dental dams, why not to use microwaveable saran-wrap, and how to choose between latex gloves or mini rubbers for each finger. "(Finger-rubbers) are perfect if you are dating Little Miss Beginner and a glove is too intimidating."

Dietary Info

DPN also disseminates serious dietary information, specifically tailored for people with living with HIV. A recipe column appearing in

each issue is called "Get Fat, don't die! High calorie cooking with Biffy Mae."

The column answers dietary questions such as which foods should be eaten if you are having trouble with oral thrush (*Candidiasis*), or how to deal with some of the taste perversions associated with medications such as AZT.

Each issue addresses a diverse range of topics. "Zen and the Art of Teddy-Bear Burning" explains how one "can be spiritual at the memorial service of an atheist, and not appear hypocritical."

"Adventures With ACT-UP" describes how one activist explored the pleasures of

AIDS-militism, and "learned to stop worrying and love prison."

To get the message across, DPN uses sexy imagery. Its pages are filled with all kinds of pictures of men doing all sorts of fun things.

A popular feature in DPN is the ongoing adventures of Captain Condom, a hot, hung, muscular, blond stud whose mission is to boldly go where all the men go and bring them the message of safe sex. While he is performing his missions, captain condom indulges in bulges while teaching people the joys of safe fucking, sucking, and licking.

The only advertising in the 'zine is for its own merchandise; postcards and T-shirts emblazoned with such DPN slogans as "The blood of over 100 000 Americans who have died of AIDS, Mr. President? Why, you're soaking in it!"

There is a "meat market" guide and a "resource guide" at the end of each issue, for which the only rule is the phrase "straight-acting" cannot be used.

DPN is not for the timid. It has a very unique way of looking at the world. It is unapologetically gay and distinctly positive.

People living with AIDS are not victims, they are a community of individuals with their own art, dialogue and value systems. DPN is a product of this community that is educational, motivational, and entertaining.

Subscriptions are \$10 for one year (4 issues), or \$3 for a sample issue. Cheques or money orders can be sent to DPN, PO Box 31431, San Francisco, California, 94131, U.S.A.

AIDS Action Week

by Jamie Marois

•*Queer Corps*, the new homoshow on CKUT (90.3 FM) has been doing a bi-weekly AIDS spot on Monday night at 6h00. The show concentrates on gay issues and AIDS, but obviously topics often have broader implications.

•According to one veterinary hospital in Montréal, there is currently a cat AIDS epidemic in the city. There are even rumours that an ACT UP Montréal affinity group "KACT UP" (The Kitty Aids Coalition to Unleash Power) has been started.

•Condoms are now available in federal penitentiaries but there are still distribution problems. No clean needle programs yet.

•Hockey players and other professional athletes are a new "risk group" for AIDS according to some Montréal newspapers. They all get so lonely on the road...

•The incidence of AIDS in China is startlingly high. According to some experts, the numbers of cases could soon surpass those in Africa.

•ACT UP Montréal will take their first road trip on Valentine's weekend. They will be going to Québec City to crash the Winter Carnival where they will crown the "Queen of AIDS" (Health Minister Marc-Yvon Côté) as well as "Bou-Bou Bonhomme" (Premier Robert Bourassa) and the "#1 Royal SIDAcrat" (Denise Laberge-Ferron, Director of Québec's useless bureaucracy, the CQCS).

•There will be an ACT UP Benefit at *Crisco Disco* on Sunday, March 1. \$4 at the door, GST and safe-sex poster included. The best deeeeeeep house in town. Giant dancing vagina and penis. Lickit !?*@ Lounge where you can relax while you lick condoms on lollipops. Its for a good cause—ACT UP desperately needs the money.

•The Federal government is spending \$3 million to set up a fancy telephone referral service called "Projet d'Acces" to match seropositive people with underfunded, overburdened, volunteer-based AIDS community and care groups.

•Over 1500 people have died of AIDS in Québec. ACT UP is circulating a petition to get Montréal to dedicate the vacant park on the corner of Panet and Ste. Catherine to the memory of these people. McGill students can sign during AIDS Action Week.

•AIDS Action Week is happening once again at McGill. Former coordinator and current Daily staffer Joanne Pickel has passed the torch (it's an Olympic year for

those who don't only follow the G a y Games) to the ever-available Matthew Perry, Sebene Selassie, and their bevy of volunteers. Keep

an eye on Campus media for dates and times of wicked events. Call LBGM at 398-6822 if you want to volunteer your services for a worthy cause.

DPN IS NOT FOR THE TIMID. IT HAS A VERY UNIQUE WAY OF LOOKING AT THE WORLD. IT IS UNAPOLOGETICALLY GAY AND DISTINCTLY POSITIVE.

dead!" which described the other editors' experience at the crematorium. "They burst out laughing at the tackiness of it all."

DPN is not in the least bit afraid to be politically blunt or "incorrect." In a tongue in cheek apology for once using the Latinate phrase "cunnilingus," one writer explained the shortage of safe alternatives. "'Pussy licking' or 'rug chewing' would certainly have us on someone's hit list."

DPN gets to the point of the issue on hand. In one issue, a "Golden Pariah Award" was awarded to a Mr. X, a truckdriver who contracted HIV by fagbashing.

"Serves you right!...Why don't you save us



Not just sex at the Terminal Bar

PAUL SELIG'S PLAY TERMINAL BAR PORTRAYS THE INTERACTION BETWEEN THREE UNLIKELY CHARACTERS IN A NEW YORK CITY BAR SOME TIME IN THE FUTURE. AMERICA HAS BEEN RAVAGED BY THE PLAGUE (AIDS), AND FEW PEOPLE HAVE SURVIVED.

HOLLY IS A 30 YEAR OLD RUNAWAY HOUSEWIFE WITH LESBIAN DESIGNS ON MARTINELLE, A 25 YEAR OLD PROSTITUTE. DWAYNE IS A 17 YEAR OLD FAG AND "POSSIBLY THE UGLIEST BOY LEFT IN NEW YORK CITY", CONSTANTLY FRUSTRATED IN HIS SEARCH FOR LOVE. ALL THREE ARE INFECTED WITH THE PLAGUE.

BY GLENN BETTERIDGE

The *Daily* interviewed McGill student Tracey Smith, who directs the play as a English Department Director's Project, and Alon Freeman, who plays Dwayne.

Daily: Why did you choose to do a play about AIDS?

Tracey Smith: When I first read the play it wasn't so much that I chose it, it seemed to choose me. A lot of the other students in my class read dozens of plays. This was the second one I looked at — my teacher shouldn't know that — and I thought this was the one I wanted to do.

The more I looked into AIDS the more I discovered this was a relevant topic. People can no longer say "it doesn't affect me".

Why do you think that Selig uses the metaphor "plague" when referring to AIDS?

Tracey: By not mentioning AIDS he reaches a larger audience, because as soon as you mention the word AIDS people make judgments, and it has negative connotations. So instead of preaching to the converted he reaches a wider audience.

The play was written in 1985, and the theme of casual contact is a recurring one. Do you think the play is still relevant today?

Tracey: The fact that it was written in 1985 does date it a little bit, insofar as it was written at a time when people thought everyone would be dead of AIDS in five years. It was a bit reactionary.

Alon Freeman: To see the play now is different than if you had seen it in '85. It confuses you as to how people get the plague, or can get AIDS, and this might spur people on to get more information.

Holly says that every plague has a silver lining. What do you think the silver lining to the AIDS epidemic has been, if there is one?

Alon: The people who really brought AIDS into the public eye were gay, and that put the gay community in the spotlight. While not necessarily a good spotlight, it has given gay people a forum to talk about our issues.

I found the character of Dwayne to be the most animated and interesting. Why do you think he comes across this way?

Alon: It's so hard not to like him. He doesn't put up any front. He's 17, but he's been dealt a hard hand in life through the plague and feeling ugly, and he brings this out through humour. He wears his heart on his sleeve.

Do you think Selig relates particularly well to Dwayne and expresses his views as a gay writer?

Alon: It does help the general image of gaymen. Dwayne is a character everyone can relate to. He's going through that adolescent angst that everyone goes through. People can relate to that, and in turn relate to what it's like to be 17 and gay.

The play is not very sex positive for queers, gays, lesbians, prosti-

tutes. The characters seem to be constantly running from each other's sexual advances.

Tracey: The way I visualize the play is that the three characters are standing in a line and each one is reaching for the one in front of them, but the other has their back to them. It's like unrequited lust or love.

In the end it has very little to do about sex. They help each other to accept death in a way.

Alon: The only thing that keeps them going is their affection for one another.

Dwayne tells about his transvestite friend Buny who turns into a leather queen on his deathbed. A bit of an ironic poke?

Alon: In a way it is like a humorous metaphor for people who are HIV positive who turn their lives into a crusade, so they can be who they want to be.

Tracey: Each character in the play goes through a revelation of truth. They strip off this layer they have been pretending to be, or fantasy world that they have conjured, and they reveal a truth about themselves.

Did sexual orientation have anything to do with how you chose your actors?

Tracey: No. I needed to see in the audition that the women could convey believable lesbian vibes. I'm really happy with the cast I got. I think as an actor you should be able to play whatever you have to.



Alon: I think in a way it is easier for a gay actor to relate to a gay character because you have to bring your experience in and that's all you have. But I think an actor who is in touch with her sexuality and not homophobic could play a gay character as easily as someone who is gay.

Sometimes I relate to the character of Dwayne and I don't know if a straight actor could relate in the same way. But I don't relate to a lot of his life at all. When I was 17 I was not out at all. I felt the same feeling of desperation that come across with Dwayne, but did not act on them.

Martinelle's naked Statue of Liberty scene reminded me of Sandra

Berhardt's movie "Without You I'm Nothing". Are you going to have fun with that scene?

Tracey: I don't want to spoil it for people who come see it. There's tons of potential for camp and fun. There is something going on with the prostitution of the U.S., but I haven't quite figured that out yet.

Alon: It's a real comment perverting the image of Lady Liberty.

Tracey: Yeah! This prostitute with big stars on her boobs and her crotch, on roller skates no less!

Terminal Bar will be presented at Morrice Hall, March 23, 25, & 28. Tickets are free but should be reserved in advance through the English Department.

Gay identity includes living with AIDS

by Jamie Marois

Several weeks ago, the *Daily* editors came to a Lesbians, Bisexuals, and Gays of McGill (LBGM) meeting to discuss this Queer issue of the *Daily*. They were there to draw up a list of article suggestions for the issue. One member, James-Paul Marois (yours truly) suggested that an article on AIDS should be included in the issue.

Most of the people present thought that this was a good idea, but a few members objected to an AIDS article being in the Queer issue because "everything that we hear about gays in the press is depressing".

This kind of statement reflects a narrow perspective of some of the fags who are members of LBGM.

AIDS is often not seen as an issue until it becomes a personal issue. Many fags try to dissociate themselves from AIDS in every way that they can. In Montréal this is accomplished by hanging AIDS in the closet.

AIDS is part of gay history in the same way that the Holocaust is part of Jewish history, the massacres of

Aboriginal Peoples is part of their history, slavery is part of African-American history, and the Gulf War is now part of Iraqi history.

It is true that AIDS is not a gay disease and that a virus does not discriminate. It is true that in the developed world, the vast majority of people who have died of AIDS have been gay.

But it is also true that most of the work which has been done at the Grass-Roots level, as well as much of the policy work in the AIDS crisis has been done by gays and lesbians.

As both an AIDS activist and a queer, I often find myself walking a fine line between

emphasizing that AIDS is an issue for everyone and not denying the fact that the syndrome is a large part of gay identity.

AIDS has changed the way that gays have sex. Gaymen used to feel that they were lucky because they didn't have to use condoms because they wouldn't get pregnant.

AIDS has changed the way that gays live. Funeral-going has become routine in the lives of many gay men. Gays find themselves going to activist meetings, healing self-help groups, buddy-workshops, and medical conferences.

AIDS has also become another way of discriminating against gays. I will cite 3 pieces

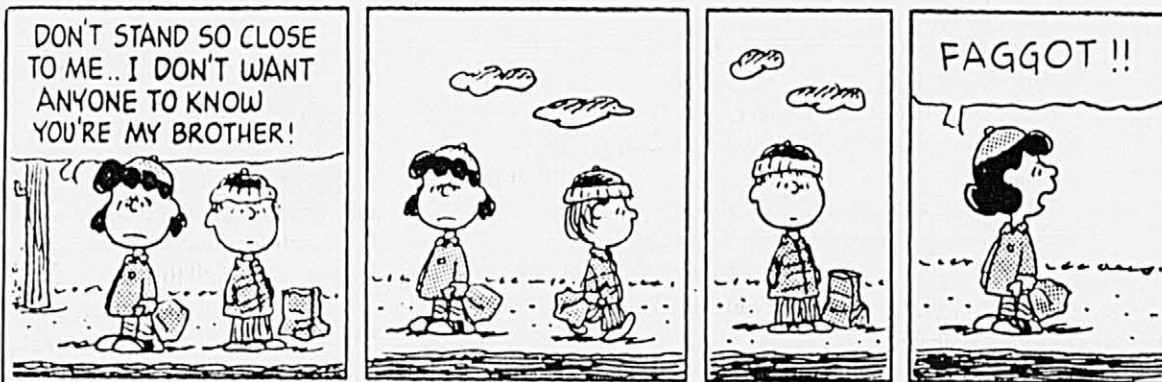
of McGill bathroom graffiti.

1. G.A.Y. = "Got AIDS yet?"
2. A.I.D.S. = "Adios, infected dick suckers."

3. The story of the fag who went to a doctor to find out what to do because he had AIDS. The doctor tells him to go home and eat chili peppers and a bottle of Ex-lax. The fag asks the doctor how this will help. The doctor says that it won't but it will teach him "what nature had meant for him to use his asshole for".

Keeping AIDS silent in the closet breeds fear and ignorance. Bringing it out into the light of day allows us to deal with it in constructive ways. The choice is an individual one. I chose not to live in the destructiveness of fear and ignorance, but to embrace AIDS as a part of who I am as an individual, as a gay person, and as a human being. My liberation from fear and ignorance has given my life meaning.

When it comes down to it, each and everyone of us in this world is a Person Living With AIDS



Book dismantles the one-tribe nation

Close to the Knives.
A Memoir of Disintegration
by David Wojnarowicz
Vintage Books, 1991
\$15, paper

During the Christmas break, I walked into an oh-so-pretentious "we're intellectuals, don't you know?" book store on Toronto's Queen Street West. I asked for David Wojnarowicz's book *Close to the Knives*.

"What is it?" the clerk asked. I told him I wasn't sure: fiction, autobiography... I just didn't know. He growled at me and walked away.

I eventually found the text in question at another book store. Now that I've finished it, I want to go back to the clerk and slap him.

Close to the Knives is fiction and autobiography. It defies generic/genre classification. It is one of those books that comes into your life and you just don't know where to place it, except on your personal list of favourites.

By the time you complete *Close to the Knives* you will have a fairly accurate portrait of Wojnarowicz's life: New Jersey suburbanite, gay, Times Square hustler, homeless, junky, queer, world renowned artist, and person with AIDS.

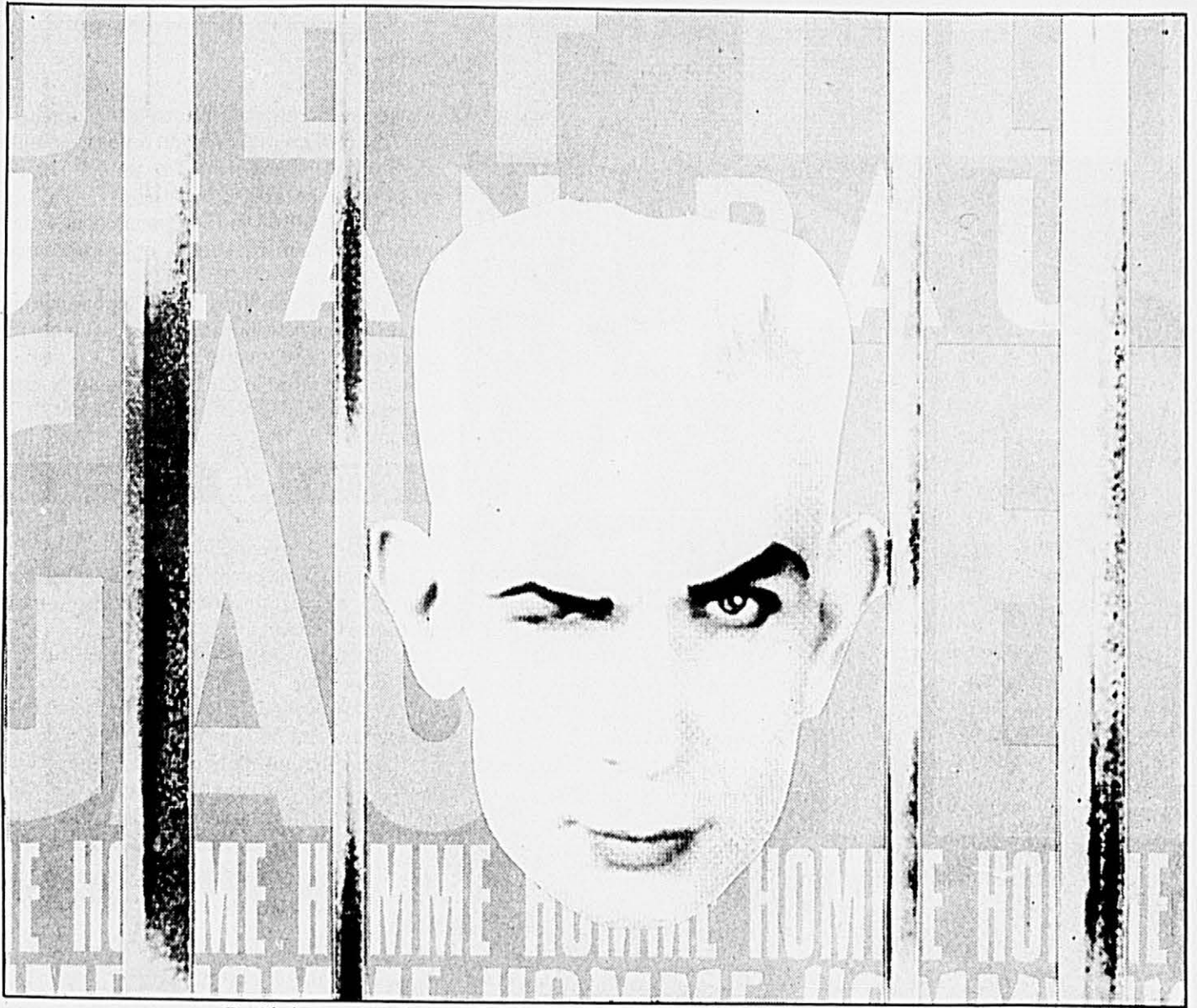
Yet he conveys this information in a book like no other I've read before.

The narrative is never linear. It is like the AIDS quilt: a patchwork of anger, passion, sadness, loss, and love. He recounts vignettes from his

life in what seems to be a drug-induced haze. He relates dreams, collects letters, conducts interviews, compiles statistics, and tells stories.

Not only do you learn about David (I feel like I can call him David now), but you meet his friends and enemies. It's David's portraits of his friends that reveal the most about him.

The section entitled "The Suicide of a Guy Who Once Built an Elaborate Shrine Over a Mouse Hole" is David's attempt to give an intimate character sketch of a recently deceased friend, Dakota. It is a personal reaction to socially imposed silence and death.



David also exposes the complex mechanisms of oppression that exist in what he describes as the illusory "ONE-TRIBE NATION." *Close to*

the Knives is exemplary of the power of "public disclosure." It illuminates how "a fragment of private reality serves as a dismantling tool," inevi-

tably exposing "caucasian kid programming."

More than anything, *Close to the Knives* is about sex(uality) and anger.

Wojnarowicz presents "The Seven Deadly Sins Fact Sheet" in which he lists the seven American public figures responsible for the AIDS crisis. Statistics aside, Wojnarowicz makes many of his points unaided, using only his wit and intellect. For example, he states that "only a person with a twisted and repressed sexuality would think it their right to tell consenting adults that they cannot explore their own bodies."

His anger is not reserved for those outside the queer community. He takes issue with those "people affected by this epidemic [who] police each other or prescribe what the most important gestures would be for dealing with this experience of loss."

David may contradict himself, but like the true postmodern divided subject, he finds comfort in this fact, "because to contradict myself dismantles the mental/physical chains of the verbal code." Stuff to ponder.

The end result is perhaps best summed up by what my sister and I used to call a "jiggly stomach". You know the feeling, it's that uneasiness in the pit of your gut, too real, too present, threatening to erupt at any moment. "Nausea" is far to scientific, objective, distanced. Wojnarowicz's book is about where we live and die now, and it demands just such a visceral response.

— Peter Bird

Dear Dixie...



Dear Dixie,

I have the hots for one of my professors. She's a woman and I'm a woman. She is really good looking in only the way a strong woman can be. I don't know if she's interested in me or not. What should I do to achieve my heart's desire? And is student-teacher sex different when it's gay?

—Breathless

Dear Breathless,

Different from what, dear? Gay sex can be just as coercive and nasty as that other kind. It's almost always safe to assume your professor isn't interested, and won't be likely to act on it if she is. Have you considered trying to find someone closer to your own age or (relative) position of power? But if you have your heart set on a more developed... mind, and won't listen to common sense, Dixie has this advice for you: Proceed cautiously.— don't make a fool of yourself. Read up on her specialty so you have something intelligent to say to her. Then go to see her towards the end of her office hours, involve her in a discussion, and then propose... to go for coffee. Beyond that, you're on your own.

Dear Dixie,

I'm a guy and I have been fucking other guys since grade ten. I'm not inhibited; I think guys are hot! They're fine for fucking, just not for dating. I date sorority chicks, and hell, what they don't know won't hurt them. My sexuality is my own business; real men don't have to tell anyone who they fuck, right?

—Stud

Dear Stud,

Congratulations, dude! You've managed to objectify the whole human race with one dick. How do you stand on sheep? (Sheathed?) But seriously, you're way off target, boyo; who you fuck is someone else's business — namely, the people you screw. I'm sure that a fine, upstanding gentleman like yourself always wears a condom. But people have a right

to be emotionally as well as physically safe. Surely your bedpartners deserve to know where your commitment lies?

Dear Dixie,

There's this really cute guy in one of my classes. The problem is, he keeps sending me mixed messages. Sometimes I feel as if he's staring a hole in the back of my head. Other times he's totally indifferent. Help! What should I do?

—Mr. Failing and Confused

Dear Failing,

Dixie's advice is to pay more attention to your studies. Your first assignment is to take careful notes on when this young man cruises you. Your second is to miss class. Your final assignment is to ask for the notes — or better yet, help in the class. If all else fails, follow him to the can. Best of luck to you both!

Dear Dixie,

I don't think I'm perverted or anything, but I've been having fantasies about being tied up by my girlfriend. Does this make me sick? Twisted? What about flogging and anal sex? I'm confused — what should I do?

—Dreaming

Dear Dreaming,

First of all, don't worry. Dixie's advice in these matters is always to play it cool — but *do* play it. It's always a good idea to approach new fantasies with care — try to accustom one's self to them gradually, and so on. But studies have shown that repression is bad for the health — besides, to Dixie's mind, sexual liberation is all about not having to be ashamed of what you like, so long as everything you do is safe, consensual, and honest.

You don't mention what your girlfriend thinks of all this, but I advise you to discuss it with her if you haven't. Finally, you might want to check out some of the literature. *Coming to Power* is always a good place to start.

A bi-er's guide to orientation

by N. Holtz



When people ask me what my sexual orientation is, I tend to say "I have relationships with men and women" or outline my sexual history, rather than say "bisexual". The word "bisexual" invokes too many stereotypes to be taken at face value.

"Bi" could suggest you are promiscuous or a neophyte, a closet case or a swinger, "politically correct" or "using women for sex". Or even that you are "trendy."

Maybe it is "trendy" to be "bi" among a group of young, hip, left-leaning Plateau types but announcing your bisexuality to a room full of gay people is usually a drag.

Stereotypes must be clarified to discuss bisexuality. But this is from the perspective of a woman and may not be entirely applicable to bisexual men.

MYTH # 1

"Everyone is bisexual."

This type of statement tends to be made by liberal heterosexuals willing to have a gay experience, but also sometimes by lesbians with heterosexual fantasies.

For many people, sexuality is black and white while for others it is a matter of what is more comfortable rather than repulsion versus ecstasy. Gay women fantasising about boy/girl sex may have more to do with an eroticisation of power (or penetration) than gender *per se*.

Too often, people find it easier to assert world bisexuality than to say "I really like boys but sometimes I wonder what it's like to go down on a woman" or "I fantasise about being kidnapped but I can't imagine my girlfriend doing that to me."

MYTH # 2

"Bisexuals always have some preference."

Some bisexuals do, but many are equally attracted to both sexes. I am a case in point but I have one girlfriend whose pattern (over the past eight years) has been "boy-boy-boy-girl" and another who only has relationships with women but enjoys casual sex with men.

MYTH # 3

"Bisexuals cannot be monogamous."

Most people discover that while non-monogamy can be fun sexually, it is tough emotionally. This is often an irreconcilable issue for any type of couple. If this seems biased, allow me to point out the obvious: bisexuals are as capable as fags, dykes and heterosexuals of making a long term monogamous commitment. My experience has been that gay men are the sexual group most comfortable with non-monogamy.

MYTH # 4

"Bisexuals can always get married and escape homophobia."

Why is it considered 'cute' for a dyke and a fag to marry in order to hide their orientation from their parents but disgusting for a bisexual or gay woman to be married to a straight man? Marriages of convenience and going back into the closet are options for gays and bisexuals.

I have met few married bisexual women but I have come across some gay married women whose situation is far from enviable. Can a woman with three kids who has been married 20 years and discovered she is a lesbian be really said to bask in heterosexual privilege when her alternative is poverty, unskilled labour and having her children taken away from her?

MYTH # 5

"Bisexual women will dump you for a man."

I have certainly seen a few young women breeze into the dyke community, get a girlfriend, dump her for men (in the plural) and never be heard from again. The word for such women is straight, not bisexual.

Too often, lesbians treat women who are 'virgins' with a fraternity boy welcome: "Prove yourself, honey, or you can't hang out with us." To expect monogamy and undying devotion from a sexually confused 20-year-old seems a bit too much. There should be a lot more tolerance in the dyke community, not simply for bisexual women, but for exploration, casual sex and celibacy.

There is a double standard in the gay community where if a man or woman leaves a heterosexual relationship to come out, it is considered amusing ("another one for the revolution") while the inverse is considered high treason. Being left is awful, period.

On the other hand, many bisexual women do opt for long term relationships with guys. This partly reflects that bisexual women in long term lesbian relationships are very often in the closet.

It also reflects both the much larger number of single heterosexual men to gay women combined with lesbians' refusal to have relationships with bi

women. Most gay women who advertise in the personal columns specify "no drugs, no bi's" even if they have never been involved with or known a bisexual woman.

On a personal level, when I fall in love with a particular woman, sleeping with just her is not a big problem. But not being given any space to hang out with men or talk about them except in negative terms while constantly being told "You're going to leave me for a man" is a big problem.

While it may be societal homophobia that makes heterosexual men more confident in relationships with bisexual women than lesbians, that does not change the issue. In light of all of the *Fatal Attractions* scenarios I have witnessed and experienced between gay and bi women, I tend to think each sticking to her own may have some validity.

MYTH # 6

"Bi today, gay tomorrow."

Bisexuality is an orientation, not a gray area. But it is also a term many people use for the first one to one and a half years when they are coming out. The only way to clear the ambiguity, but not force people to accept a label they are not ready for, is to create an atmosphere of openness in which it is acceptable to say "I don't know what I am."

As the bisexual movement grows, the word will become more associated with 'queerness', 'deviance' and 'activism'. This will make it less of a 'safe' word that people will use out of homophobic fear.

For all budding bisexuals, take heart — your friends will eventually grow up and stop giving you flak. In the meantime, enjoy all the possibilities and an orientation that will keep you shrouded in mystery. And check out the following books and magazines.

Bi Any Other Name: Bisexual People Speak Out. Editors Loraine Hutchins and Lano Kaahumanu. Boston: Alyson Publication, 1991. It's an eclectic, multicultural anthology of life stories, poems and theory.

Taste of Latex. Porn of every conceivable type. Hot photos, stories and theory — nothing is too taboo. It is mostly queer but with a pro-bisexual slant.

Anything that Moves. Amusing networking journal for bisexuals. Includes politics, fiction, reviews and pop culture.

Kinflicks by Lisa Alther. Seminal reading for the bisexual woman. Describes completely disastrous relationships with men and women. Great satire on small towns, the American South, philosophy students and radical politics.

The Buddha of Suburbia by Hanif Kureish. First novel by the scriptwriter for *My Beautiful Laundrette* and *Sammie and Rosie Get Laid*. A biting growing-up novel set in London during the late '70s which takes on the author's Indian relatives, the music scene and theatre world. Kureish compares bisexuality to having to choose between the Beatles and The Rolling Stones.

Do I have to shave off my hair?

This letter is dedicated to Harvey Fierstein

The aftermath of my first romance with another woman was grueling. What was to become of me? Was I a lesbian, and if so, did I have to run out and shave off my hair? Did this mean I had to entirely let go of my straight identity and totally immerse myself in the gay community?

But worst of all, what about the crush I had on the guy next door?

I began to realise that my knowledge was incomplete, that I really felt as if I didn't fit anywhere. All of my friends were either gay or straight — none of them fit in between the two. Or so I thought.

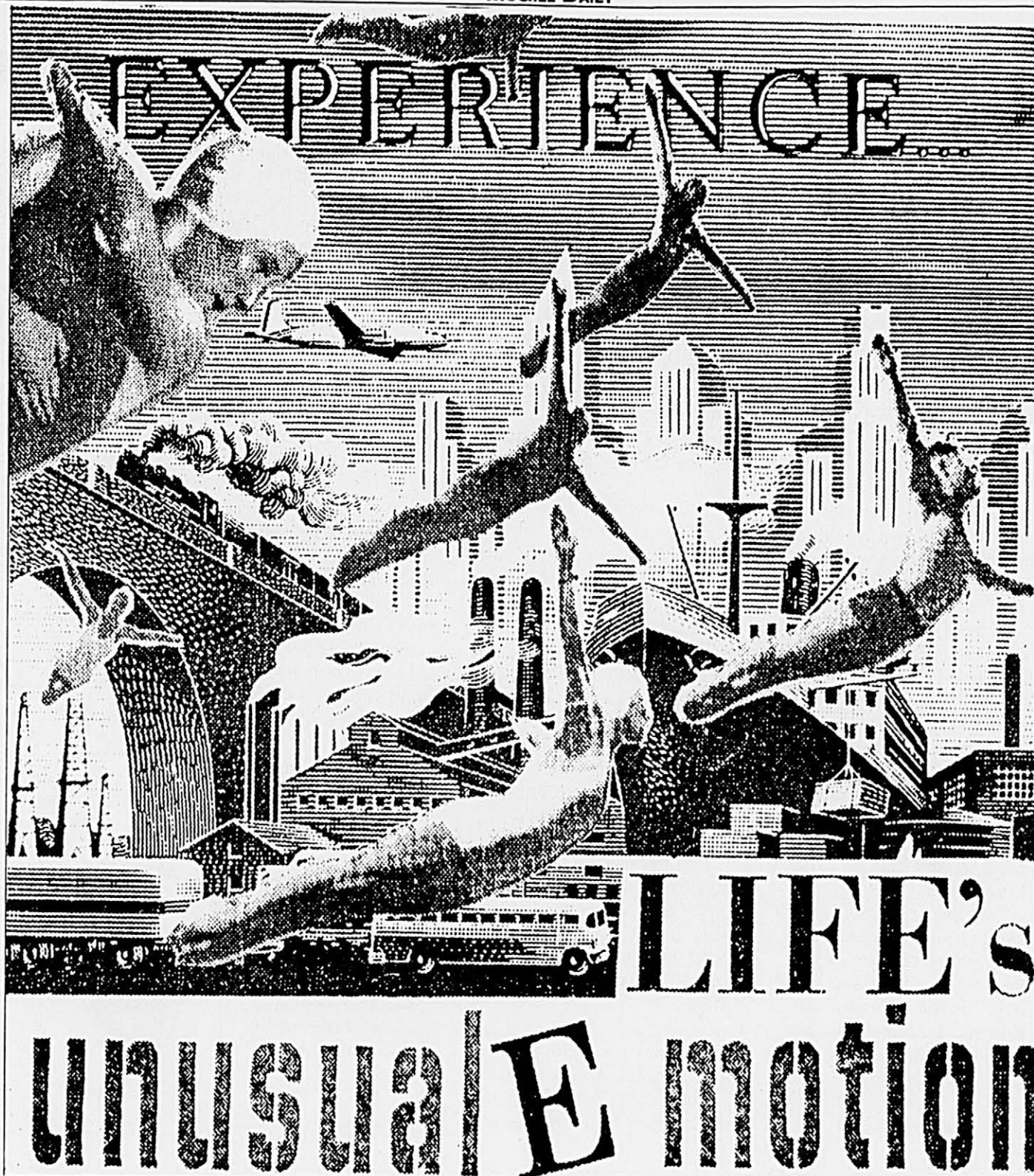
This is an open letter to all those bisexuals out there who don't know where to go. Don't get trapped in the world of categories. It simply

isn't true that you are either straight or gay and nowhere in between. As I have said many times, I'm neither a lesbian nor a gay man. But I'm queer and proud of it.

More often than not, my gay friends will tell me they believe everyone is bi to a certain degree, and there is so much in between homosexuality and heterosexuality. By changing names of lesbian and gay groups in order to recognize this sexual spectrum, we are incorporated into the queer community. The pressure to identify ourselves as either straight or gay is quickly disappearing.

In short, don't be fooled. You're not the only one out there who feels as if you don't belong. You do. It's the categories that need to be changed.

Desee Trujillo



LIFE'S unusual motion

What's in a name?

by Rebecca Levi

This fall, members of GALOM (Gays and Lesbians of McGill) voted to change the group's name to Lesbians, Bisexuals and Gays of McGill.

"The name change represents the group's commitment to become more inclusive," said LBGM Coordinator Salimah Kassim-Lakha.

"There was a community of bisexuals who identify as being gay and lesbian-positive who were not being addressed," she added.

It was also decided that lesbians would be represented first in the group's name, in order to increase lesbian visibility in a traditionally male-dominated group.

While most members agreed that a more inclusive name was necessary, others felt the name GALOM should be kept for historical continuity. Preceding the decision to adopt LBGM as the group's new name, several options arose, including Same Sex Society of McGill, Pink Triangle Society of McGill, and Queer McGill.

Members objected to the Same Sex Society, as the name would potentially alienate bisexuals. Some argued that bisexuals in the group would presumably participate to express their "same sex" interests. Others felt that it was not the place of the group to determine

what side of bisexuality may be expressed.

The Pink Triangle Society was also rejected as a name. The pink triangle was used in concentration camps to identify gay men, and has been widely reclaimed as a symbol of gay pride. Many lesbians and bisexual women object to the use of the symbol as all-inclusive.

Some Jewish lesbians, bisexuals, and gays are particularly vocal in their objections to the use of the pink triangle in this context. "The suffering of holocaust victims and survivors cannot and should not be compared to the experience of contemporary gay activists," commented a member of LBGM.

"The whole issue of reappropriation is one that needs to be examined. Would you tattoo your forearm with numbers and bare it as a symbol of pride?"

In the final tally, the name LBGM was chosen over Queer McGill by only three votes. Although many consider "queer" to be a rubric that includes anyone who does not identify as straight, some members of GALOM were opposed to the label.

A few dissenters felt that "queer" was too radical, and was a trendy word that would soon go out of

fashion, necessitating yet another name change. Others disliked the word because of its association with Queer Nation.

"Some people have a problem with Queer Nation, because it is a predominately white male group whose mandate stops at homophobia," commented LBGM Social Coordinator Lipika Banerjee. "The fact that they don't address issues of racism, sexism, and anti-Semitism must be examined."

Despite criticism, "queer" seems to be here to stay. LGFC (Lesbian and Gay Friends of Concordia) just changed the group's name to Queer Collective, in order to unify all Concordia students who do not consider themselves straight. In order to reflect the name change, a recent issue of the *Link* was published as the "Queer Issue".

Although GALOM spent weeks deliberating over the change, the name LBGM is still limited in its scope, as it does not address transsexuals, transvestites, and people with other sexual identities.

LBGM member James-Paul Marois commented: "The name itself is not so important: lesbian, bisexual, fag, dyke, queer, homosexual—these labels go in and out of usage. What is important is the process and the debates these changes provoke."

"The only existing homosexual organization in

Montreal is the Front de Liberation des Homosexuels. As a radical organization, it automatically excludes Gays who want to socialise on an informal basis without committing themselves politically," read the *Daily's* October 19, 1972 edition, announcing the formation of McGill's first gay and lesbian organization.

"This situation is about to change; two meetings have been held by interested students and non-students to create an organization that will provide a wide range of services to meet the interests and requirements of Montreal Gays."

The group gelled quickly and within a week had elected James Young as president and Vicky Jacks as V-P.

Known simply as GAY in its first few months, the students soon became a major presence in Montréal. Seminars were sponsored, lectures were organized and a New Year's Eve dance was attended by more than 500 people.

Not surprisingly, GAY's formation sparked heated debate on campus. The Engineering publication the *Plumber's Pot* lobbied a round of attacks against the group's funding and announced that a future issue would include a "homosexual sex guide."

GAY was accepted as an official society by the SSMU for the '73-'74 school year.

—Chris Wood

Comin' out about kissing in the dark

by Rachel Rose

Lesbian life stories have long been silenced and forgotten. It is important to record our diverse life experiences as keepsakes for ourselves (as well as future generations of young lesbians).

I asked all the women I could find to share their stories with me: best or worst coming out experiences, memorable encounters, etc...

The lesbian community in Montréal is very small, so names have been left out, but I'm sure you'll have fun guessing!

"When I was nine or ten we would always play in the dark, kissing games. At that time I had a boyfriend. He was fifteen and disgusting; when he kissed me he would slurp my face off. When we played in the dark he was always searching for me and I was always running away. I always sought out the girls to kiss because I felt different with them, it was much more special. Maybe it was a reaction to him, because he was so gross, but I think I felt something special aside from that.

"I had a girlfriend my age and we used to play on the couch, barbies, whatever. Once I had my

leg between her legs and she said, 'Oh, that's nice!' We wanted to do more but we backed off because we were afraid of getting caught."

"I was out in high school, but only a couple of my teachers knew. One night my best friend and I were out at the Coral Reef in Ottawa. We were sitting at these long tables and we looked down to see a certain Ms. from the English department at the other end. We sat there wondering whether to acknowledge her or not, and then she came over and said, 'Hi, girls,' and introduced us to her lover. Then she told us to behave ourselves..."

"I had a boyfriend when I was seventeen or eighteen and he was a real jerk. He broke up with me because he'd been seeing someone else who happened to be a thirty year-old nurse. He dumped her two months later, but all the time they were together she hated me and was really jealous. But when we met at my new boyfriend's house we were instantly attracted to each other.

"We spent our first few dates ranting about our mutual ex, but then we forgot him entirely! At the same time our shared ex-boyfriend had acquired a new girlfriend. I met them both at a club one night. His new girlfriend and I were also instantly attracted, and spent the whole night making out in front of him..."

"When I was fourteen my older brother got drunk and started calling my mom a whore, and then he told her I was a 'fucking lesbian.' My mother came into my room and asked if it was true. I was very upset and said, 'Why do you believe him over me?' At the time I couldn't articulate it myself—that I was a lesbian, but I knew I was different. My mother was very understanding, she said: 'If you do, I still love you.'

"We never really talked about it, except once when we watched a movie with a lesbian theme. After it was over my mother said, 'I would never do that with a woman. I just don't like women enough.' She kept watching me to judge my reaction. She has a gay friend at work, a man. She was the first person he came out to, at age thirty-three, and she told him she always thought he was gay because he was so nice. But with me, she sees things differently."

"When I suggested to one of my friends that I considered myself bisexual, she said I was just being greedy. She saw me with a closet full of male and female lovers that I could just pull out at whim..."

"I knew I was gay for a long time, but I didn't think I could do anything about it in high school. I had boyfriends, but I would fall in

love with cute girls right and left. When I was in grade 11, my boyfriend was driving and this really gorgeous woman drove up beside me. She saw me watching her, smiled this big, friendly smile and sort of licked her lips. I must have had my face pressed against the window. I guess I gave my boyfriend more credit than he deserved, because when I told him I loved women he almost crashed the car. We had to pull off the road and the woman drove away..."

"When I was coming out for the first time, I was really freaked out because I had no one to talk to. I went home for a short visit to meet a friend. I wasn't

sure how to tell her that I had been in torment for months because I was in love with a straight woman. 'Well, I'm having this problem with a relationship,' I began.

'Yeah?' she said. 'So am I.'

'This person doesn't know I'm in love with them,' I said.

'That's amazing! Same with me.'

I took a deep breath.

'It's actually a woman.'

The look of relief on her face was indescribable.

'Me too!'

"Neither my girlfriend

nor I were out to our parents, but I think hers suspected. One night they caught us waltzing by candlelight to soft jazz. They came in and applauded, maybe to break it up. My girlfriend flew out of my arms and began to help her mother put away groceries.

"As for me, I don't think my parents ever really knew, but my mother used to wonder. I only had a single bed, and my mother was curious that my girlfriend didn't sleep in the guestroom where there was a double bed. That wall was connected to my parents' bedroom. They also used to wonder why we went to bed so early."



Weighing consequences of coming out

by Jeffrey Cluet

COMING OUT as a lesbian, gay or bisexual without any problems is seldom possible.

Coming out is a difficult, personal action that requires a great deal of thought. Consequences, both good and bad, must be thought

of before coming out. But for myself and for my friends, coming out has been a rewarding, self-affirming experience.

Coming out to yourself, admitting your homosexuality, and becoming part of the gay community is often the most reassuring

step to take. This will help prepare you for coming out to your family and friends.

Entering the gay community gives you the chance of meeting someone to love and building a relationship.

It also allows you to make les-

bian, bisexual and gay friends who are happy with themselves and make you feel happy. This gives you a positive portrayal of homosexuality, not the stereotypical ideas of homosexuality prevalent today.

Most homosexuals eventually come out to their friends and family. This, too, is an important step, but one that must be taken after much consideration. Coming out to friends and family is usually a rewarding experience, but it can often be filled with anguish.

Family and friends are often shocked by the news, and may at first greet it with denial and misunderstanding. But their confusion often grows into acceptance, and you may find your relationship gets even stronger.

Sometimes, however, family and friends may not be as understanding, and you may consider it best not to come out to them. Many homosexuals, after weighing the consequences, are out, but not completely.

A gay man, for instance, may be out to friends and family, but not to a homophobic boss. Or a lesbian may tell everyone but her father, an old-fashioned man she knows would never understand.

Everyone's circumstances differ, and everyone must choose what is

best for her or himself. Homosexuals often find it easier to begin coming out at university, away from lifelong friends and family, where they don't feel forced into playing a certain role.

It would be incredible if we could come out completely to an understanding, accepting world. But there are varying degrees of acceptance and understanding. It's our responsibility to ourselves, to be out with as many people as we feel comfortable with.

Coming out to others will make us feel increasingly better about ourselves. Our friends' and families' increased knowledge about homosexuality will help educate society as a whole, making it easier for all homosexuals.

But most importantly, coming out is a step which helps you. If you are lesbian, gay or bisexual, use our campus services to help you to come out. Come to Lesbians, Bisexuals and Gays of McGill (LBGM)'s office, Room 417 in the Union Building during lunch. Or come to our discussion group, Friday at 5:30 at the Yellow Door, 3625 Aylmer.

While coming out may be difficult, we are here to help you to better understand and love yourself, and to give you the support that you need.



A cruise through Faggotville and Lesboland

An entirely biased and selective view of places to see and be seen

MONTREAL is, in general, an open and accepting place where dykes and fags can be seen everywhere. Yet, there comes a time when every boy and girl longs to be surrounded by their own kind.

Whether you're looking for love, for a sense of belonging and acceptance, or just to party like only queers can, our city has a plethora of places to please and tease.

Clubs have been the mainstay of the lesbian, bisexual and gay community for years—and in their old age, many have evolved into impersonal and unfulfilling watering holes. The selection of stimulating party places for young fags and dykes has diminished as of late, leaving little choice or variety.

Joy (1400 Montcalm, corner Ste. Catherine) is the latest reincarnation of a long line of industrial megabars, complete with throbbing house music, outfits, and attitude deluxe. The crowd is predominantly young and male, though women are admitted.

The new layout does provide plenty of interesting nooks and crannies for groping and grinding, and gogo dancers, along with end of month parties, attempt to add a little festivity to the otherwise intense atmosphere. The big nights here are Saturday (great music, but crowded and a long line) and Sunday (less crowded) with things beginning around 23h30.

reminiscent of a suburban rec-room done in lavender, recent renovations may live this place up.

Katacombs is Station-C's answer to the old K.O.X. This Blue Oyster Bar attempts to take you back to 1975 with the men-only policy, leather gear and cruisy bathrooms. Dark tunnels dominate while the patrons look lost in their transplanted home. Hopefully the old spirit will return once these Cap'n Highliners get their sea legs back. Remember, no running shoes allowed.

Finally there's **Kaché**, recommended as a great place to depressurise and escape the bedlam around you while listening to quiet (what a concept), mellow music on comfortable chairs and sofas.

Station-C is especially notable for its queer ownership and management, which is becoming a rarity among big clubs in the village.

Kiev (812 Rachel est, at St. Hubert) is the most popular women's bar at the moment, and offers good music, great dancing, and an opportunity to meet the ladies. As par usual, this women's space is becoming increasingly populated by the menfolk, with the management going so far as to invoke a boy's night on Wednesdays.

Other lesbian haunts include **L'Exit** (4282 St. Denis) which is women only (les hommes s'abstenir) drinking bar, and **Loubar** pour femmes (1364 Ste. Catherine est).

La California (1412 Ste. Elizabeth, near Ste. Catherine) remains a favorite among men's bars in Montréal. With lots of cosy tables, billiards, and an incredible terrace in the summer, it is a relaxed and comfortable place to have a beer and a chat or go husband shopping. Women are welcome at this pre-club spot, but they don't come in droves.

Literally hundreds of other clubs are out there for you to explore and enjoy, many appealing to older age groups or having a predominantly francophone crowd.

Some suggestions include **Bar Lezard** (4177 St. Denis, corner Rachel) for a festive atmosphere and more mixed and freaky crowd. (Tuesday nights are good fun.) There's **Max**, **Lilith** and **Bilitis** (both women only), **Taverne du Village** and others. Variety is the spice of life, so explore and sample as you will.

A word of warning—clubs and bars come and go almost monthly in Montréal, so make sure the above haven't gone under.

If you fear you're beginning to adopt a Disco Dolly persona and crave for something less mind-numbing than a dance bar, we offer these alternatives where attitude ain't swung around like so many gallons of paint, but where you can be a queer as you want to be.

As far as restaurants are concerned, virtually any waiter in this town is fair game. **L'Exception** (1200 St. Hubert) promises an eye-and mouth-full for famished fags, while **La Paryse** on Ontario west of St. Denis is a women owned burger place where you can eat out, lesbian style.

For the trendy, there's the new **Pizzadelic/Saloon Café** combo in the village.

L'Androgyne, the queer and feminist bookstore at 3636 St. Laurent offers reading material from the theoretical to fuck comics. It's a comfortable oasis among the downtown busyness, so let literacy and lust mix. Browse their shelves for books, magazines, and cassettes.

Queer-oriented films are another big draw, and we suggest you check out the Montréal premier of lesbo Lily Tomlin's **The Search for Signs of Intelligent Life in the Universe**, written by her girlfriend Jane Wagner. Keep your eye out for other films and film festivals.

For a homo-comfortable night of hard drinking, hardcore / alternative music and right-on girls and boys, Black Mondays at **Les Foufounes Electriques** (87 Ste Catherine est) also comes highly recommended.

Two queer oriented political

groups are also functioning in Montréal, **ACT-UP** and **Queer Nation Rose**. These two groups offer a forum for political discussion and action, so involve yourselves! Call Gay line at 931-8668 for meeting times and places.

Finally, there are a variety of university and discussion groups which are both social and informative. **Lesbians, Bisexuals and Gays of McGill** host a discussion group every Friday at 17h30 (upstairs at the Yellow Door, 3625 Aylmer). There is also **Yakdov** for Montréal's queer Jewish community, and **Bi the Way** for bisexual women.

Both McGill and Concordia have fully functioning queer groups. Call Gayline for times and places.

Being that we form our identities as Queers through the images and roles presented in our communities, it's necessary to stay diverse in our interests and activities. Every idealist hopes that some day we won't have to seek out segregated oases of acceptance, and true diver-

sity will be fully accepted.

Until then, be Queer, be visible and try not to become as jaded and bitchy as ourselves.

Signed lovingly,

your tour guides to Fagotville and Lesboland,

— Sister Fister & Rusty Rosebud



Sister Fister.

A Queer World View

by Jonathan Carpenter

Being gay or lesbian means more than sleeping with people of the same sex. Queers see the world in a unique way.

The fact that you are attracted to members of the same sex leads to a developmental process that creates a whole outlook on life. This outlook begins early. If you are a boy and you only notice boys, you have to do some serious thinking.

There are very few queer role models in mainstream culture. So the budding dyke or fag has to develop her or his own sense of sexual identity. Straight people can follow the normative roles expected of them. We can not. We have to reject the fundamentals of society that are not true for us.

Who says a family must consist of a mother and a father? Is it not more important that it be loving and stable? Within relationships why must there be defined roles? Why are there defined roles in society? What is masculine and what is feminine?

All these questions and more a gay or lesbian must ask and place within a context of sexual awareness.

This process leads to a questioning and reevaluation of society. If one does not have to be attracted to members of the opposite sex, does one have to be sexually restrained? Does one have to follow all the rules?

Questions like these lead one to develop personalised and progressive ideas. For this reason, queer culture is

on the cutting edge. Who, during the Renaissance, captured the ideal form of male beauty? Michelangelo. Who was vogueing before Madonna? The black, gay houses in New York.

Being lesbian or gay unites people from diverse ethnic and socioeconomic backgrounds. Queer culture is made of many people. You can travel the world and make friends and bond due to similar experiences.

Not all experiences are positive. It's not all roses and some people still discriminate. God forbid that a lesbian or gay should work for Cracker-Barrel, Coor's or the Scouts. Holding hands with someone you care for in certain parts of Montréal seems to trigger violent responses. Dance with a same sex partner in Gerts and witness the uncomfortable response.

But all these unfortunate, archaic attitudes and reactions are a small price to pay. You get a sense of belonging, a unique outlook on life, and an involvement within a fascinating culture. Just like "The Card", membership has its privileges, and it is accepted at finer establishments worldwide.

Being queer also offers an amazing duplicity. You are normally raised within a straight environment, and so to some extent can observe and participate within that culture. It is possible to be an invisible minority.

But one is also part of the queer culture, and this affects each person in his or her own way. The queer perspective affects everything you see and do.

It is this queer world view that unites the gay and lesbian world. It goes beyond traditional, straight society. The process of questioning and rejection creates this perspective and it serves as a universal bond among gays and lesbians. For this experience alone, I'd never be straight.

It is a simple reality that...



To be born gay is an honor and a privilege.



Rusty Rosebud.

OUT ON A ROCK

by Kenneth Sooley

WHILE THE LIFESTYLE of metropolitan queers is very familiar, not many could imagine being out of the closet in an isolated region like some parts of Newfoundland.

Surprisingly, there is actually quite a large queer community in the province, centered mainly around the capital city of St. John's. And it's not completely closeted. A small group of activists ensure that lesbian and gay issues do not go unnoticed by local politicians. Thanks to their efforts, Pride Week was celebrated for the first time in eight years in July, 1991.

The event was officially declared by the St. John's city council, making it only one of four municipalities in Canada to do so.

In addition to Pride Week, GALT (Gays and Lesbians Together) has been lobbying the provincial government, with the support of the Newfoundland and Labrador Human Rights Commission, to have sexual orientation included in the province's human rights code.

The social scene in the province is somewhat limited. There are only two queer bars in St. John's. In addition to the bars, there are a few queer-owned cafés and restaurants.

A number of fund-raising community dances are held during the year, and provide a pleasant change from the bars. The local lesbian community organizes women's dances and events which are quite well attended. Two bookstores offer a good selection of queer oriented books and magazines.

As in all cities, living an "out" lifestyle in St. John's is not without

Most Canadian gays, lesbians and bisexuals live in one of the three major centres; Montréal, Toronto, or Vancouver. If you were to ask where they came from, however, the vast majority would name smaller cities and towns scattered from one coast to the other.

its challenges. However, most people in the city seem to be fairly tolerant. There was no public outcry against the official declaration of Pride Week, and queer bashing incidents are relatively uncommon.

Attacks against the community manifest themselves in more indirect ways. Vandalism against vehicles parked outside the bars is not unheard of, nor is vandalism of residential property. St. John's lesbians, bisexuals and gays have been subject to evictions from their homes and job lay-offs by heterosexual employers.

Some local bars are known to have discriminatory door policies. An incident involving a man who was asked to leave a club because he "looked gay" and the club didn't permit "voguing" gave rise to a large confrontation between St. John's queers and the establishment's clientele and owners. The incident was central to GALT's formation.

Queer students at Memorial University of Newfoundland (MUN) must also deal with the frustrations of a heterosexual campus. A controversy over the MUSE's lesbian and gay supplement was the most recent incident involving the campus newspaper and intolerant students. Previous MUSE supplements have resulted in vandalism of the newspaper's office and the cir-



On the road to the big city.

culcation of anti-queer newsletters on campus.

Lesbian, bisexual and gay life outside of St. John's is next to non-existent. Those who choose to stay in the rural areas tend to travel to the city whenever possible to take advantage of the nightlife.

As in the case of other rural queers, those in Newfoundland develop survival skills. In some larger towns, certain bars and restaurants are known to be meeting places. The trick is to find out where these places are, while keeping a low profile.

Unfortunately, the province's depressed economy offers little hope to younger people, whether queer or not.

When times are tough, Newfoundland's queers go where all young Newfoundlanders go—Toronto.

Is it possible to live a fulfilling life in such an isolated part of the country? A friend of mine once said she wouldn't live anywhere else. Another decided that after 18 years of working on tanker ships throughout the world, he would settle in either St. John's or Amsterdam. He chose St. John's. Both enjoy the more relaxed pace of life and the lack of pretension in the queer scene of a smaller city.

There is a fascinating book about the province entitled *This Marvelous Terrible Place*. It does a fine job of summing up the love hate relationship that we Newfoundlanders have with our home. When you're queer, that relationship is simply more intense.

Is it possible to be a gay engineer?

THREE YEARS IN ENGINEERING thus far, and I can't say I haven't enjoyed it. So there's a lot of work, but it always seems to get done in time no matter how much I stress myself out. But how does it feel to be gay and in Engineering?

Two years ago I felt a little out of place. I didn't know any other gay Engineering students and I hadn't told any of my closest friends in Engineering that I was gay.

Today, I feel great. I've met several other gay, lesbian and bisexual Engineering students, all of my closest friends know I'm gay, and I'm studying in a field I really enjoy. I wasn't going to let the fear of discrimination or harassment that I heard I would experience in Engineering get in the way of my career.

Besides, what does sexual orientation have to do with what you study or where you work? How many people really care what religion you believe in at your workplace or at school? These are all private matters that are discussed among close friends, and not among people who are mere acquaintances at work or at school.

Coming out to my friends was a chance I had to take and it was a worthwhile experience every time. There are only so many lies or excuses one can come up with about that girlfriend you never talk about or showing up at a party alone and having to explain. It

allows me to be myself, speak my mind, and feel comfortable when surrounded by people who aren't bothered by it.

As a gay Engineering student I can say that Engineering is not as bad as many believe. Engineers—be they homosexual, bisexual or heterosexual—are among the most active people in athletics and extra-curricular activities, and are involved in charity drives and other worthy causes.

I sincerely believe that the majority of students within the EUS are not as homophobic as they are made out to be. Unfortunately, the few who are get all the attention and publicity.

It makes perfect sense why Engineering has been given the reputation I believe it doesn't deserve. The same can be said about homosexuals and bisexuals.

We are branded with the labels of militancy, extremism and blatancy. Although militancy is sometimes necessary, the attention given to those who use it does not

represent all gays and lesbians. Most of us are not like that, just as most Engineering students are not sexist, homophobic, or heartless people as we are so often labelled as being.

Changes have taken place over the years in the EUS. For example, POWE (Promotion of Opportunities for Women in Engineering) visits high schools to encourage women to enrol in Engineering and offers a self-defence course for women.

Although this is an important step forward in helping to change attitudes in Engineering, much more still needs to be done. I often wonder what it would be like to attend an Engineering social event such as a Pubnite or a Christmas dance with my boyfriend. How

would my peers react? Would they even approach me? Why is it that I can't feel comfortable doing it? Myself and many others have been insulted and hurt by the occasional sexist or homophobic remark by someone in Engineering.

Hopefully, those who have made such remarks will realize that women, homosexuals, bisexuals, Blacks, Jews, or any other minority—visible or invisible—form an integral part of Engineering and will continue to do so.

It is my only wish that in the future, Engineering will reach out and get in touch with the various groups which represent homosexuals and other minorities. This will help promote Engineering on and off campus. It will also increase awareness within Engineering by working closer with such groups.

Since we are an integral part of Engineering, doesn't it make sense to learn more about us? A greater acceptance of gays and lesbians is needed to reach our goal of building a more responsible and professional image.

A final word to you fellow Engineers presently reading this paper in the Common room, the cafeteria, or a boring afternoon class. Stop and look around you. Chances are there may be a gay, lesbian or bisexual Engineer nearby. Remember that he or she is there because of his or her interest in Engineering, just like you are. Be a little more openminded and be willing to learn from others.

It is the only way to make Engineering a more accepting environment. It is one step on the road to cleaning up the bad reputation it has carried around for far too long.

— Anonymous



Nationair strikers fear loss of same sex benefits

by Jane Desbarats

Gay and Lesbian employees of Nationair airlines may lose their same sex benefits if a recent conflict between flight attendants and management is not quickly resolved.

"Gay and lesbian employees finally have their foot in the door," said Roberto Iglesias, a member of the Nationair boycott committee. "If the employees on strike aren't rehired, there will be no more benefits at all."

Nationair has locked out approximately 400 service personnel since November. The conflict originated when workers demanded increased salaries, guaranteed days off and a minimum daily pay.

Iglesias feared that if workers are not rehired, the gay and lesbian employees committee would dissolve, and earlier gained benefits would be lost.

Of the 20 per cent of male employees working for Nationair, Iglesias said as much as 40 to 50 per cent are gay. Of women employees, only five to 10 per cent are lesbian.

Iglesias admitted Nationair is fairly progressive with its employees. He said Nationair has ethnic minority staff members, and is the only airline in Canada where women can become captains.

He said the positive working environment at Nationair encouraged the formation of a gay and lesbian employee committee several years ago. But given the present situation, he

said "no one is being treated fairly."

In 1989 gay and lesbian employees at Nationair lodged a complaint to the Canadian Human Rights commission, charging Nationair of discriminating on the basis of sexual orientation. Gay and lesbian employees resented paying into a benefit scheme that excluded their same sex partners. Benefits included dental, medical and accident insurance.

Gay and lesbian employees won the case and benefits were soon extended to their partners.

However, Iglesias said although Nationair is one of the only airlines in Canada to offer same sex benefits, the working environment at Nationair isn't perfect by any means.

There is often conflict between flight attendants and pilots, many

of whom are trained in the military. "There is a tendency for pilots to provoke gay and lesbian employees with nasty comments."

The presence of a gay and lesbian committee at Nationair decreases the likelihood of homophobia, he said, and educates other employees on issues such as AIDS awareness.

Iglesias pointed out that, "without generalizing," the job of flight attendant is attractive to gay males. He said traditionally, gay males have been employed in the service sector as hairdressers or waiters, or in jobs

that "involve anything requiring pleasing people."

Furthermore, because gays rarely have families to support, they often settle for lower salaries. Flight attendants at Nationair earn on average \$15,000 per year. "Because they don't have families, gays are usually less attached, and are willing to travel."

The committee has also tried to inform homosexual employees from other airlines such as Air Canada of the benefits they received. Iglesias said employees in other air-

lines are often unwilling to risk their jobs to fight for such benefits.

At other airlines, there is considerably less acknowledgement of gay and lesbian employees, he said. Although most airlines such as Air Canada, prefer to hire people who are unattached, they refuse to officially acknowledge homosexuality in the workplace.

This is the type of homophobic attitude Iglesias wants to avoid. He, and other gay and lesbian employees at Nationair, are fighting for full equality.

Gay adoption still a difficult reality

by Maryse Cardin

MONTREAL (CUP) — Becoming a foster parent is a long tedious process that can take up to eight years. When the adoptive parent is gay, lesbian or bisexual, it can be even more difficult.

"A Kind Of Family" (the title may be changed) is a documentary film produced by the National Film Board on the life and relationship Glen Murray has with his foster child Mike Curtis.

Murray, a former Concordia University Student's Association copresident is now a city councillor in Winnipeg. He works as a social worker with street kids and is gay.

One day, juvenile authorities asked Murray to speak to a thirteen year-old runaway. That is how

Murray met Curtis, a street kid who hustled to survive.

The film is brutally honest. Curtis does not mince words when he tells us what he did to survive.

"I used to give old men blow jobs for a living," says the stocky, blond teenager in the film.

Curtis is an alcoholic, shoots drugs and was sexually abused as a child. Between the ages of seven and 15, he went through 28 different foster homes and institutions until Murray became his legal guardian.

Their relationship is a loving but difficult one. The film focuses on the hardships they experience in trying to understand each other.

After they had a few visits together, Curtis asked Murray to be his father because he seemed like "someone who would stick around".

Becoming Curtis' foster father should have been simple. But because Murray is gay, it wasn't.

"Homophobia at its worst usually focuses on myths about gay men being interested in children," Murray says in the film. "So when it came to parenting Mike, we were confronting the worst of all homophobic attitudes... (the belief that) you can't leave a male child alone in an apartment with a gay man. The child will not be safe."

After completing a long screening process, which included questionnaires on homosexuality and child abuse — something Murray finds ironic since he works with sexually-abused youth — Murray finally became Curtis' foster father.

Murray said in an interview on CBC's *Midday* that the social worker dealing with the case told him, "Our biggest fear is that this will end up on the front page of a local tabloid paper."

"The social worker in my and my dad's opinion was homophobic," Curtis says. "He was scared, I guess. Not really for me — he was just scared of my father, period."

"It is a common belief that homosexual men are child-molesters," remarked Jacques Beausoleil, the president of La Coalition des

Organismes des Minorités Sexuelles du Montréal-Métropolitain. "The truth is that there is no concrete evidence to support that stereotype."

Murray told *Midday* that 96 per cent of child abuse is committed by heterosexual men.

La Comité sur la reconnaissance de conjoint de même sexe, formed in January 1991, is fighting to obtain the same rights and privileges for homosexual partners as heterosexual couples have under the Charter of Rights and Freedoms. President Daniel Lanthier says that once the government has acknowledged the existence of gay couples, the committee will start tackling issues of lesbian and gay



parenting, adoption and child custody.

He says adoption procedures are very long for homosexual couples and that the long delays "usually discourage them from adopting".

He believes gay and lesbian couples usually do not have the option of international adoption because homosexuality is not only unacknowledged, but is illegal in many countries.

"The bottom line is that is almost impossible for gay couples to adopt."

The film, directed by Andrew Koster, deals with a lot more than adoption. It is an honest portrayal of rejection, difficult love, and, most of all, the need to be understood and accepted.

"We're both outsiders and we both recognize that," Murray says of his relationship with his new son. "We both have to live with a lot of people who use our differences to fear and hate us."



Roberto Iglesias.

Equipe Montréal prepares for 1994

by Danny Clarke

MONTREAL (CUP) — In 1994, New York City will play host to the fourth quadrennial Gay Games. Equipe Montréal will be sending a contingent of 500 athletes participating in over two dozen individual and team sports.

The Gay Games have become an international institution in celebration of the athleticism and cultural diversity of the gay, lesbian and bisexual community.

In 1994, 15 000 athletes and artists from more than 35 countries will converge on New York City's various venues to continue a tradition that began in San Francisco in 1982.

One of the major queer cultural events, it will also feature dance, theater, performance art, cabaret, chorus, musical ensembles and marching bands organized for the Unity '94 Cultural Festival.

"It's a positive image strategy," said Julianne Pidduck, an M.A. student at Concordia University who participated athletically at the 1990 games in Vancouver.

"It's basically a p.r. measure to outreach to the public, saying that gays and lesbians are good clean-living folks," she added.

However, of the 500 or so athletes now with the Montréal team, only seven are women. Equipe Montréal is planning a huge effort to increase that amount as it adds different activities over the next two years.

Team Toronto currently has balanced gender representation among its athletes, and that's something of a standard goal Equipe Montréal would like to reach, says president Louis Larochelle.

"We're going to make a big effort to make women

a strong part of the team," he said. "Right now, the women's activities are not as organized and not as out in the open. We're planning to have mixed leagues, women's leagues and men's leagues by spring."

The team has rapidly taken root since the first games in 1982, when there were only two athletes sent from Montréal. The delegation mushroomed to 55 at the 1990 games and membership has picked up considerably since the team was incorporated in May '91.

"I think it's mainly about understanding this other world we live in," said Larochelle, a gold medalist in powerlifting at Vancouver. "To compete, you don't necessarily have to be gay. We have bisexuals and straight people on our team too, but the main goal is participation."

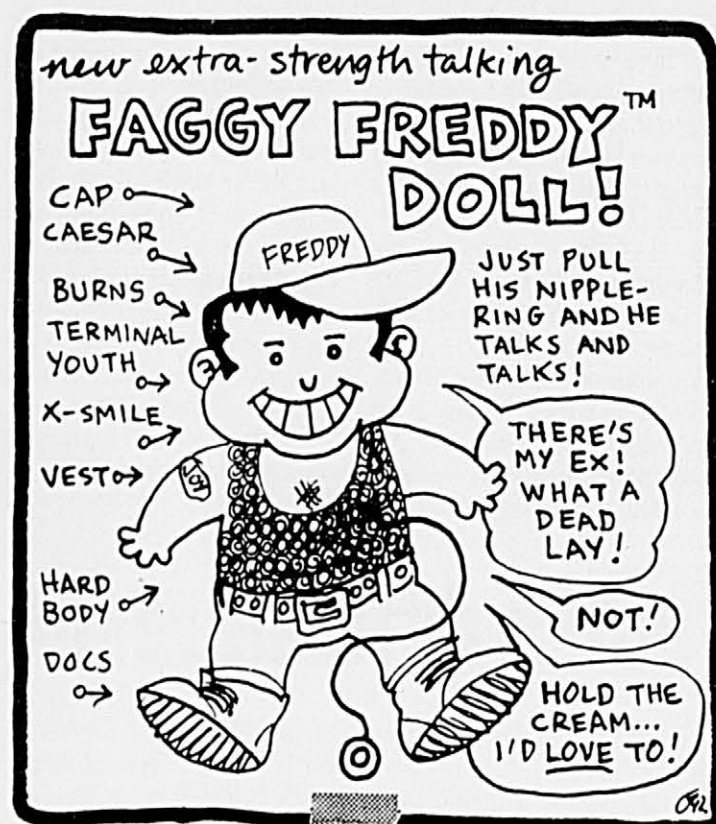
Sending 500 athletes will likely cost Equipe Montréal about \$150 000. That will cover official team uniforms for all sports, transportation, room and board and the entry fee for the games.

The team is also counting on major corporate sponsors and fundraising events such as the North American Gay Volleyball Association championships to be held here at the end of May.

The first games were the brainchild of Dr. Tom Waddell, the founder of San Francisco Arts & Athletics, the group created to produce the fledgling Gay Olympic Games I and II.

After the first games in 1982, a suit was filed against The Federation of Gay Games by The U.S. Olympic committee. At issue was the use of the word 'Olympic'. The monicker was finally dropped after a U.S. Supreme Court ruling against the Federation.

New York city officials estimate that the games will generate \$126 million of business for that city's ailing economy.

**Thursday, February 13**

Plumbers' Philharmonic Orchestra will deliver a balloon to your Valentine. Orders made Th 10h-15h, Fri 8h30-4h30 McConnell Engineering lobby.

Prof. N. Weiss is speaking on "Estrogens, Progestogens, and the Incidence of Endometrial Cancer", 1020 Pine W, room 25, 13h.

Abigail Cild gives a lecture, "Sound Talk", Arts 230, 16h. Info: 398-6558.

Professor Charles Cleland will be speaking on "The Making of the Mysterious Beaver Island Sun Circle", 16h30-18h, Leacock 738.

The anglophone members of Comité sida aide Montréal invite people with HIV to celebrate Valentine's. 18h-22h. Info: 282-6673/282-9888.

Black Students' Network presents Dr. Josef ben-Jochannan on "The Relevance of Egypt as a Black Civilization", Stewart Biorm. S1/4, 19h. \$5 students, \$7 general public.

The McGill Film Society presents LBGM night, "Born in Flames". Leacock 132, 19h30.

Friday, February 14

Current Issues in Linguistic

Theory presents R. Jackendoff on "Something else shows that binding theory is in conceptual structure". Leacock 26, 11h.

Montreal Children's Hospital presents Dr. A Adish Abdulazziz on "Biomedicine and Traditional Medicine in Ethiopia", 12h-13h. Info: locaal 2351.

Dr. R Jackendoff is speaking on "Is there a Faculty of Social Cognition", 15h-16h, Stewart Bio S1/4. Info: 398-6105.

Concordia Central America Committee hosts a conference on "Nicaragua: Back to the Past". 1455 de Maisonneuve, H-651 "Mugshots Cafe". Info: 848-7410.

McGill University Cricket Club presents a video night of cricket. All welcome. McConnell Engineering, 437. 18h-20h. Info: 286-3922/284-6123.

Black Students' Network presents Dr. John Henrik-Clarke on "Pre-Colonial African Civilization. Slavery and the Columbus Myth". 19h, Stewart Bio S1/4. \$5 students/\$7 adults at Sadies. Info: 398-6815.

McGill Christian Fellowship hosts Toymaker and Son, 19h, Diocesan College. \$3.

McGill Film Society presents "Harold and Maude", FDA Auditorium 19h30.

McGill Improv performs after the Importance of Being Earnest. Free with play. \$1 at the door.

The Yellow Door presents Bob Victor with Dan Mahoney. Open stage to follow. 3625 Aylmer. \$2. Info: 398-6243.

Latin American Awareness Group presents the video by Hugo De Burgos "The McGill Delegation to El Salvador." 17h00 in Union 427. Admission is Free.

Saturday, February 15

Black Theatre Workshop is having auditions for "Our Lost Heros". Black and white males, and black females, ages 18-25 needed. By appointment only. Info: 932-1104.

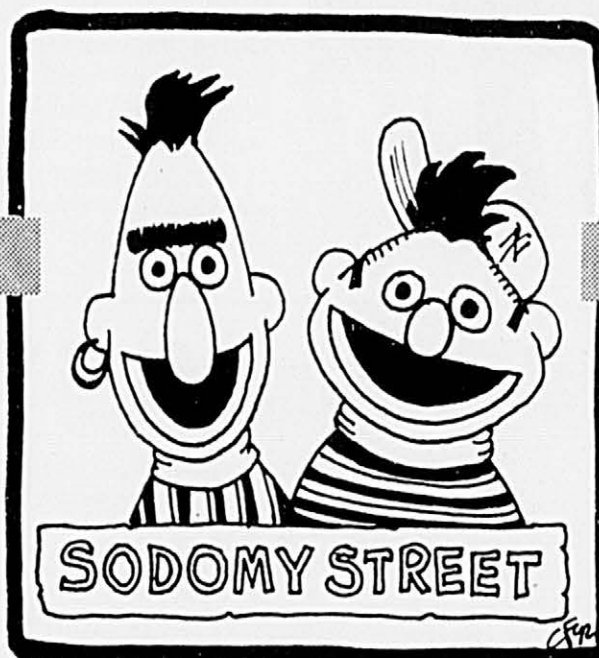
McGill Film Society presents "The Unbearable Lightness of Being", FDA Auditorium 19h30.

Black Students' Network is having a party. Info: 398-6815.

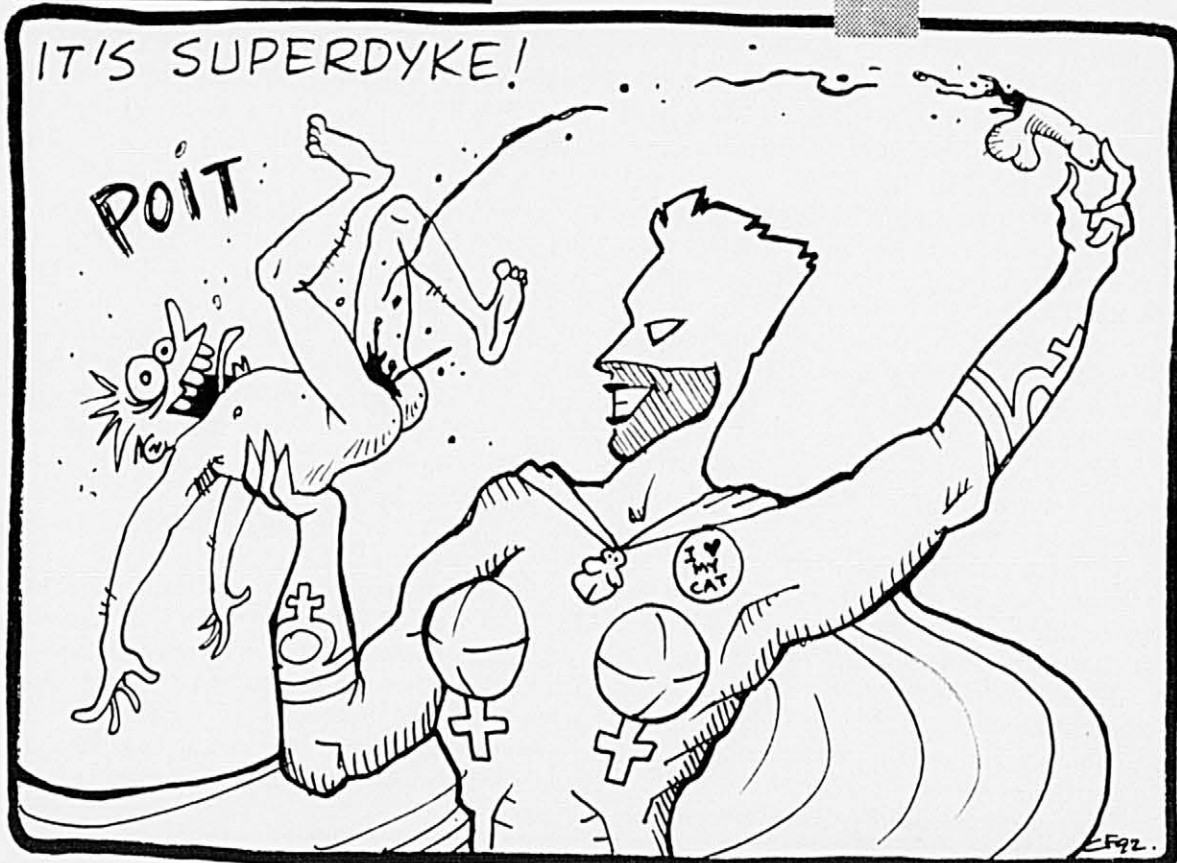
Café Vilna presents NOWHEREMEN, "Dangerous Folk", 21h, 3460 Stanley. \$2. Opening act Greg Laylan.

Sunday, February 16

Choeur de Sainte-Cécile performs at Le Grand Séminaire, 2065 Sherbrooke W. 20h. \$12. Info: 731-4984.



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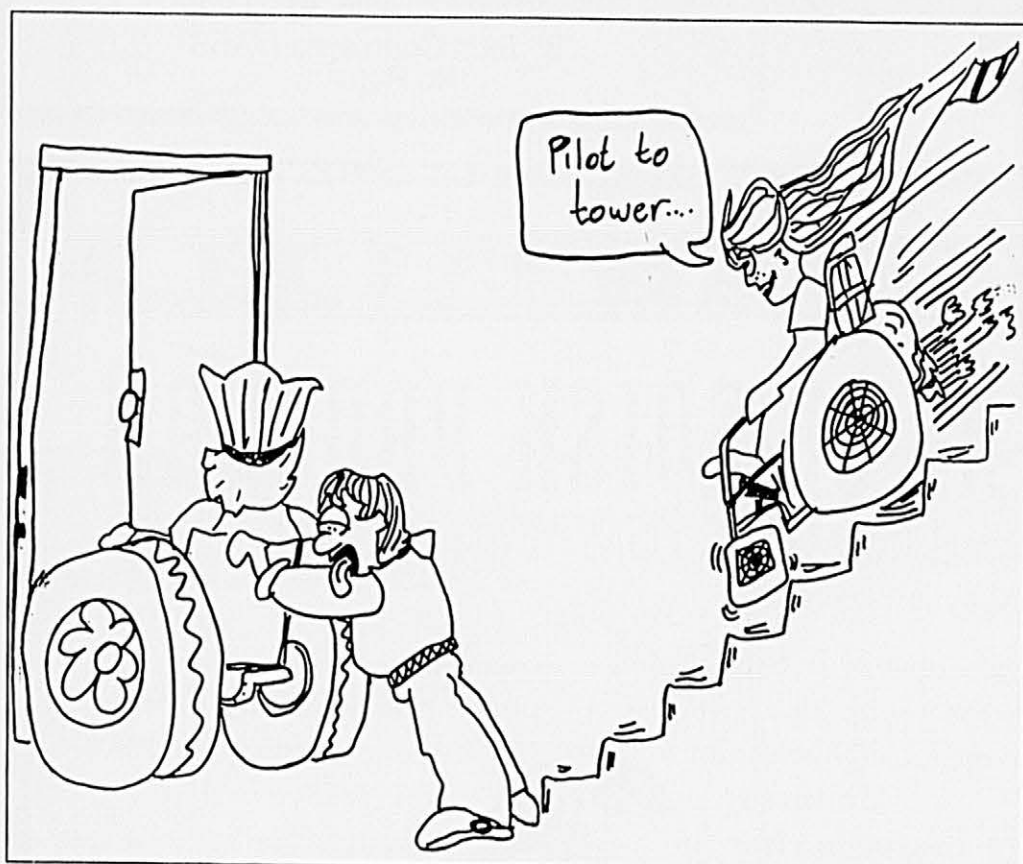
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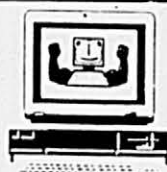
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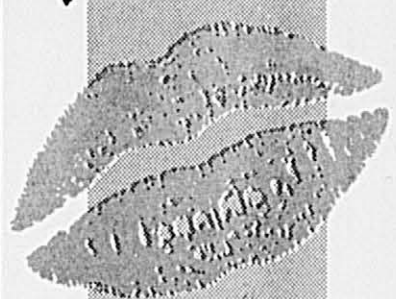
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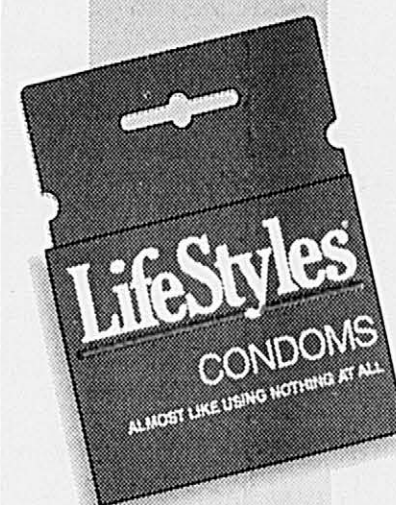
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Processor 80386SX-16Mhz
RAM 1Mb (1Mb-16Mb)
1 Parallel port, 2 Serial ports, 1 game port
Floppy 5.25" 1.2 Mb
Hard disk Quantum 50Mb IDE 64K cache
Logitech mouse Dexxa 3Bts
Video card Super VGA 16 bits Trident 256K
Color monitor S-VGA -1024x768 .41mm

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Processor 80486DX-33Mhz
Architecture EISA 32bits
RAM 1Mb (1Mb-17Mb)
1 Parallel port, 1 Serial port, 1 game port
Floppy 5.25" 1.2 Mb, 3.5" 1.44 Mb
Hard disk Quantum 105Mb IDE 64K cache
Video card ATI S-VGA Wonder + 512K OEM
Color monitor S-VGA -1024x768 .28mm

NOTEBOOK 386**\$2275.00**

DATATRAIN 3816
Processor 80386SX-16Mhz
RAM 1Mb (1Mb-5Mb)
Keyboard 80 keys
Socket for 387SX
1 Parallel port, 1 Serial port, 1 mouse, 1 monitor
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Floppy 5.25" 1.2 Mb, 3.5" 1.44 Mb
Hard disk Quantum 105Mb IDE 64K cache
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Processor 80486DX-33Mhz
RAM 4Mb (1Mb-32Mb)
64K cache (option 256K)
1 Parallel port, 2 Serial ports, 1 game port
Floppy 5.25" 1.2 Mb, 3.5" 1.44 Mb
Hard disk Quantum 105Mb IDE 64K cache
Logitech mouse Dexxa 3Bts
Video card Super VGA 16 bits Trident 512K
Color monitor S-VGA -1024x768 .28mm

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